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Brief American Notes. Professor Squires of the University of North Dakota deserves the title of "moral inventor" which Cotter Morison was wont to use in describing reformers. He conceived the plan of **giving credit to pupils in high schools for Bible study** carried on systematically in church and Sunday school. The plan is working out admirably in the state high school. A syllabus is used which covers a two years' course: written examinations are set by the state board as for other studies. The idea is being taken up with eagerness throughout the state.

Mr. Curry of Jeanette, Pa., tells the story of a hotel proprietor, sick in another city, who, having no other reading, started in on **the Gideon Bible,** which he found in his chamber. Result: conversion of a man to Christ, who was saloon-keeper in practice and Roman Catholic in faith. Returning home, he turned his hotel into a temperance one, and ordered a consignment of Bibles from the Gideon headquarters for its rooms.

The Y. W. C. A. in various places seeks to serve young girls in domestic service and in stores, by providing suitable occasions and a respectable **place where they can meet male friends.** "Good people," says Miss Dodd, Extension Secretary in Cedar Rapids, "frown upon the pitiful attempts of young people to get acquainted on street corners and at public places of amusement, but do not provide any better way." So the Association gives opportunities for social meetings in its buildings. It finds that "a higher standard is demanded by the girls of men whom they call their friends, when they see them in the presence of those they respect."

Dr. H. W. Warren has conducted, for eleven years, in connection with a committee of twenty clergymen and laymen, **religious services in New York hotels.** There are fifty hotels and twenty hospitals on this committee's calling lists. A large number of private services for prayer and communion have been also held for the sick, the aged and the dying.

One of the earlier graduates of the Tuskegee school was a Miss Cornelia Bowen, who has, in the twenty-five years past, fairly won the characterization of **"the Mary Lyon of her race."** "She is no three cornered pusson, but a puffect square," say the negroes of her. The Mt. Meigs Colored Institute which she has built up into a secondary school of great usefulness is situated in Waugh, Ala. The three hundred boys and girls in her care are given a practical education in which daily Bible teaching enters. The school farm of fifteen acres has been so well managed as to have doubled its yield of cotton, and has constituted a closely watched and imitated example of good farming. For miles about its influence has been felt in favor of agricultural improvement. The Teachers' Home is the center of a rural settlement which also leads, by example and illustration, to better-ordered living. Mr. Rosenwald of the Sears-Roebuck Company has given $500 to the school through Mr. Booker Washington, but this must be clinched with an equal amount and there are other modest needs. The negroes call the school "a great light" and beg "help to keep it burning."

Dr. Robert F. Y. Pierce, pastor of the Second Avenue Baptist Church, New York City, has established, in **connection with his church, a medical department,** with clinics for eye, ear, nose, throat and teeth. It is equipped with a staff of physicians and nurses.

The Hartford Seminary is developing in a unique fashion. To the theological department have been added schools for missionary training and of religious pedagogy. Other schools for training in social service and for church musicians are to come later. Towards the million dollar endowment $750,000 have been already secured—one third from Mrs. J. S. Kennedy and the balance chiefly in Hartford. A fine site of thirty acres has been taken up in Hartford for the new buildings.

The American Association for Labor Legislation reports progress in three months to the following extent: Protection against lead poisoning has been obtained from the legislatures of three great lead-using states: Ohio, Pennsylvania and Missouri; industrial diseases made reportable in seven more states (total fifteen), a sound basis for the prevention of occupational diseases; a weekly rest day assured to thousands of toilers in New York and Massachusetts; similar bills pending in Pennsylvania, Illinois, Wisconsin and Connecticut; better factory inspection provided in more than a dozen states; compensation for injured workmen secured in seven additional states. The Association calls for more members and increased financial support. We could wish that it might broaden its sympathies, not to say its activities, to protective legislation against the drinkshop. "Every one who studies the social condition of the poor," says Mr. Roosevelt in one of his volumes of collected addresses, "knows that liquor works more ruin than any other cause." It is not easily understandable how the socially interested can so persistently neglect a phase of the social question so central to all social progress. Nothing would more quickly and more certainly win to their activities the powerful support of the American Christian public than the replacement of their present reactionary attitude in this direction by a more intelligent and more modern one. Why not strike at payment of labor in saloons, for the erection of drink-free zones about factories, for the cashing of wage-checks in post offices, and other helpful anti-alcohol legislation?

An interesting development in lay evangelism is reported from Wichita, Kan. After a period of revival certain of the converted organized teams for evangelization of outlying places. The leader is Mr. Blodgett, a prominent merchant of Wichita, and with him are associated a judge of the city court, a superintendent of the stock yards company, the president of a hardware company, the president of an electrical construction company, and other men of weight in the community. Automobiles are used to reach distant points by the various teams. In Wichita, itself, twenty-eight of these teams have been organized, and over twenty in places outside. The movement is directed by the Wichita Federation of Churches.

Japanese citizens in Seattle have established a scholarship in the negro institute at Tuskegee, Ala.

American Presbyterians had, **in 1883, 20 colleges; in 1913, 62.** In the same period the value of this college property increased sixfold. It is now some $35,000,000. Students numbered in 1883, 2212; in 1913, 7770, and this not including Princeton and Hamilton. Of the graduates, 6134 have entered business, 5532 the ministry, 5366 educational work, and 4014 law.

A number of **men now influential in the life of the new Chinese Republic** have been in attendance in the past at the Chinese Mission in New York City. Among them are the following: Hon. Sun Yat Sen; Major G. A. Chang, M. D.; Dr. H. C. Chang, Surgeon Colonel; the general of the Republic's army; a former secretary of the Imperial Board of Foreign Affairs of Peking; the commercial *attaché* to the Chinese Legation at Washington; the superintendent of three government institutions at Canton; the vice-president of Shan Tung Government College; the president of the Board of Education and the Supreme Court Judge of Kwong Tung Province; the Principal of the Middle High School, Tien Tsin; the Commissioner to Convention of Commerce and Industry and Member of National Board of Educa-

tion; and the First Minister of Finance of the Republic.

A Good Record. The New York Society for Improving the Condition of the Poor dealt with 11,011 families last year, representing 49,550 individuals. Its relief enterprises are numerous and beneficent. The most unique of these is the Home Hospital for the Tuberculous in the Vanderbilt Tenements, 78th Street. This has roof garden, lined with privet and red geraniums, spacious playgrounds, balcony in each apartment, open-air school, clinic, and a general kitchen and dining-room for those who wish to live in common. This home hospital is designed to draw off from other tenements families afflicted with tuberculosis and to aid them in every way possible. A general store run in connection with the Home sells food to residents at something like 25 per cent below usual prices. The Millbank Memorial Bath, opened by the Society, has led the way for the establishment of twelve free municipal baths. The Association is now agitating for public wash-houses where women of the poor can come and do their laundry work. At the Caroline Rest expectant mothers are given care, and trained in the nurture of babies, preparation of food, and of infant clothing. At the Sea Breeze Hospital tuberculous cripples receive sun and air treatment and successful bone-grafting is also carried on. Seven milk depots in New York City provide good sterilized milk for babies. Mothers' conferences are held on the Recreation Piers; also open-air cooking schools for girls and women, with practical instruction in buying and managing. The society gives away free ice tickets, secures employment for mothers wishing to work out by the day, provides eye examinations and glasses, artificial teeth and limbs, and burial in the Potter's Field. The Association further took the lead in the campaign which secured from the legislature $457,000 for Letchworth Village where 2600 epileptics and feeble-minded will be cared for. Its summer seaside excursion parties handle not far from 25,000 guests annually. A special branch of this last charity has recently been established for helping working girls to summer vacations.

Moderating Tendencies in Anglican Christianity. There seem to be signs, in the English High Church party, of reaction from the extreme claims of Tractarianism. This is noticeable, for example, in a certain chapter in the recently published book, "Fundamentals,"—the joint product of a group of Oxford theologians. We find the Bishop of Madras stating with admirable frankness his doubt as to the theory of apostolic succession as a necessary channel of Divine grace. "No trace of that claim," he declares, "appears until the writings of the Tractarians." There is no proof "that the first bishop in every diocese of the primitive church was appointed by an apostle or an apostolic delegate." At the Calcutta Continuation Meetings, Bishop Whitehead further declared that "what was wanted was, not so much the recognition of membership, as the mutual recognition of one another's ministries," adding: "what we want is for it to be made possible that any one of the ministers present here should be able to celebrate the Holy Communion in St. George's Cathedral, Madras." This is indeed a new note and one which promises good and great developments in the future. It is not made less promising because of the manly confession which accompanied it:

"As I look back on the past, one thing comes home to me very greatly, how much I myself, by things I have said and done, have tended to create prejudices and perhaps to increase bitterness and so to put a stumbling-block in the way of the great cause [of unity]."

That wise and useful man, Bishop Brent, has spoken in much the same way of church unity and at the same time refers to the Reformation of the sixteenth century in a fashion which will delight those who reverence the mighty traditions of that great spiritual revolution.

"The unity," he says, "that is to be, must be according to God's now hidden will rather than man's known idea. Lurking in the mind of many an earnest advocate of unity is the desire, and even expectation, that the whole Christian world will eventually come round to his way of thinking. Be sure that such will not be the case either with you or your opponent. No human mind, no fragment of the Church, however pretentious its claims, is big enough to hold in its integrity God's con-

ception of unity. But He wills to reveal it to His Church at whatever moment His Church, stripped of self-seeking in all its pitiful fragments, wills to give heed." . . . . "The ideal of the reformers was of God. In a world of men no other course would have sufficed, conditions being what they were. Sometimes the standard of revolution is the only possible standard of reform. In speaking as I do I hold no brief for the individualistic excesses which followed in the train of the Reformation, but I would remark that only a world of gods and demigods could have done better. It is an idle amusement, rather than a beneficent and just occupation, to sit in carping judgment on the men of yesterday who won for us some of our choicest privileges, privileges which we can now bring to bear, if we will, on constructive work in behalf of unity."

We may add that an article by Dr. Headlam in the Prayer-book Dictionary shows distinct signs of retreat from nineteenth century ideas in regard to apostolic succession; and in a review of this article in the *Church Quarterly Review,* Dr. Frere, of the Community of the Resurrection, actually admits that "the idea of succession as the transmission of an original gift of grace from the apostles seems to have little ancient precedent." If this conception of the ministry were to become dominant in the English Church a chief obstacle to church reunion in English-speaking lands would vanish.

"The Fund and the Faith." The raising of the £200,000 fund by the English Congregationalist churches, for securing to all pastors of that denomination a reasonable income, has been brought to completion. Soon after the announcement of the success of this great effort, verses of congratulation and also of warning appeared in the *British Weekly* under the signature of the Rev. Dr. Forsyth. The lines from this great preacher of the Cross are so remarkable that we venture to reproduce them in part. After an appeal for a prophet who shall give back to our sons, in place of their doubts, "a central-funded, founded faith," he proceeds:

"O yes, we know
The Churches grow
Rich in wealth, work, and thought;
With words divine,
And touches fine,
And fancies freshly caught;
Exquisite prayers,
Golden stairs,
Sermons with notions fraught,
Where generous views,
Which all excuse,
Are spiritually taught;
Praise in high taste,
With no rude haste
To Heaven's Connoisseur brought;
And able books,
And kindly looks,
And schemes humanely wrought.

And submarines, and fortress ships,
And speech through space, and skyborne trips;
Only no speech with Heaven at grips,
And only not the prophet's lips,
No seer, no dread Apocalypse.
Higher we fly and higher,
But come to Heaven no nigher,
Wealth from earth's caves is torn,
Yet is our soul forlorn,
Man more endeared,
And God less feared.

* * * * * *

How shall we cure
The mind unsure,
And brace its slack attire;
How make adore
Those who before
Knew only to admire?
With heart too light,
Conscience too right,
Kind, passionless, entire,
With cheery push
The burning bush
They see but to inquire.
Athenian intelligence,
But of man's tragic guilt no sense,
To holiness acutely dense.
We do our good with joy and pride;
The Saviour looked to Heaven and sighed,
In many a healing hour.
We court the mild Sabbatic note,
In clouds of heart's-ease we would float,
In homilies respire.
Long be the sport,
The sermons short;
Our ill-taught minds they tire,
Our faded hearts they tire,
World-jaded tempers tire.
The happiest illustrations!
Truly devout sensations!
Spiritual elations!
But visions of the Great White Throne,
Red judgments round its great white cone
(Judgments that pierce like David's stone
Gigantic evil's brain and bone),
The broken conscience and its moan,
The crushed Redeemer to atone;
The bolt that cleaves the soul,
The blood that makes it whole—
Our paltering souls these tire.
Our lively hearts they tire.
We sing to flutes,
And move to lutes,
Our worship we can hire.

Thou great Misunderstood,
Fix Thy Grace fast
Beyond our mood,
Send flame, and light our altar wood;
Regenerate,
And re-create
Our past.
Bring home the mighty living Fact,
Thy judging, pitying, saving Act,
Till the offending Cross attract,
And glows the dreadful rood
With solemn good,
And vast,
At last.
O patient, patient God,
Misprized, profanèd God,
Grievèd and wounded God,
Dooming and quickening God,
We weary of the victim faint,
The hero martyr, peasant saint,
Who stirs our love but leaves our taint,
Is balm, but never rod,
Nor rends our last green sod,
Or tomb's restraint.
We crave the Eternal Holy Son,
Earth's Lord and Hell's, the Living One,
Straight from His Cross, His Grave, His Throne,
With a world-pardon all our own;
With sacramental immanence
Transcending our abasèd sense;
With eyes of flame at which we fall
Dead men, till He our life recall,
And be our Life, our All-in-All.

With all the Church's faithful folk
This Lord, this Spirit, we invoke.

O Spirit of all Pentecost,
Break up our all too sparkling frost
And salt us with thy fire—
With mellowing enfolding fire,
With hallowing remoulding fire.
O sain our wills with fire.
From high suns where no sin is glossed,
From nether flames that purge the lost,
Answer Thy fools with fire—
A fire to burn."

A New Leverage for Lifting China. Mr. Bullock of Nanking, writing in the *Chinese Recorder*, points out the great opportunities for influencing Chinese education which are developing in the Philippines. This opens vistas which could have been hardly conceivable when the unknown and unwished-for islands fell into American hands in 1898. Thousands of young Chinese would gladly pass to the United States for training in American universities, but are prevented by their financial limitations. Mr. Bullock believes that, in the Philippine Archipelago, practically equivalent opportunities are within range of shrunken Chinese purses. The schools there furnish all that could be desired in the way of equipment; the teaching staff is made up of the very best American specialists. Money is not spared by the government when the needs of education are in question. As good, and possibly a better, command of English can be obtained in Manila than elsewhere abroad. Thirty dollars (Mexican) will bring a student in the Chinese first class on steamers to the Philippines. The cost of living is only a fraction of that in America,—the amount the Insular government reckons for students' board, lodging, laundry and incidentals being but $25 (Mexican) monthly. The diet is that of China; the winter climate generally speaking superior to that of China. Manila's health averages are, thanks to the hygienic improvements following the American occupation, remarkably high.

But there are special reasons which would make a residence in the Philippines at the present time valuable to Chinese. In the first place the two lands are near neighbors and their leaders should be mutually acquainted. Then they both stand at pretty nearly the same stage of national development in the direction of self-government. Young Chinese visitors would get in Philippine schools the especial training which would be of greatest service to them just now.

"In some schools time is deliberately set apart for instruction in republican methods and principles. Young and old are being taught to know and feel the meaning of liberty and public duty. There are societies for debating and village improvement in the schools."

A further consideration of great importance is the much-needed opportunity for industrial training which the Philippine educational system would offer the Chinese. Every one of the 600,000 children in the Archipelago schools is learning some useful handicraft. There are trade schools, schools of commerce and normal schools, together with the University of Manila with its excellent medical school,—all of which might be open to Chinese students. The present Secretary of Public Instruction aims at making Manila the center of English education in the Far East, and is

fully alive to the opportunity which the present time affords for helping the whole Eastern world. If he succeeds in this plan he can hardly fail to open, at the same time, new doors of opportunity for the saturation of heathen lands with essentially Christian ideas and forms of civilization.

Professor Foerster Again. An account of the opinions and writings of Prof. F. W. Foerster appeared in this magazine recently (March, April, 1913). Professor Foerster is likely to be called to the newly established professorship in pedagogics in the University of Munich. This has awakened ugly protest from certain liberal papers of the city, which describe this eminent scholar as "the former radical, turned canting Protestant."

Professor Foerster, in an address at the Eighteenth German School Congress at Cassel, gave testimony to his trust in Christ:

"The great masters of the early Church, Augustine and Tertullian, have given me valuable help in my passage from modern heathenism to Christianity, for they, too, came out of heathenism into Christianity. Only later was Protestant literature known to me. Return to life is return to Christ, and return to Christ is return to life."

Professor Foerster stated the two ground principles which must inform an educator:

"He must know the highest end of all education and he must be both idealist and realist. These conditions are only realized in Christ, the Christ Who is Son of God, the Christ of the Passion, full of blood and tears. The end of the Christian pedagogic is irrefragable, while the modern pedagogic knows no solid truth, no light tower. It has the oil-lamp of subjectivity alone, and this quickly goes out in a stormy journey. The end in view which Christian education cherishes is sharp and clear-cut; but the modern 'personality' education never gets beyond half things. Education parted from Christianity is illusionist. It thinks, in its madness, to drive out demons by its 'sex education.' Having no experience of life it denies that inherited evil which must be taken into account as the fundamental factor in all real education. It will not see what a nest of snakes the human heart really is. The Christian pedagogic must always avoid being a merely moral pedagogic. This depresses. Only the Son of God can free us from the powers of the depths and bind us to God. His 'It is finished' is worth a thousand of the mere 'It is thought' of ethics."

Salvation Army Notes. **The Salvationists of Java have contributed $20,000** to the General Booth Memorial Fund. This large sum was raised after the usual self-denial week and is, therefore, the more remarkable. The money is to be used for the establishment of an eye clinic at Semarang. This will be in charge of a famous Danish oculist, Dr. Wille, who, after his conversion, entered on Salvation Army service in Java. Dr. Wille treated last year 1302 patients, performing 652 operations. Sixty-eight wholly blind persons received their sight and 55 who were nearly blind were also cured.

The Baroness Walborg von Kothen, **the first woman Salvationist in Finland,** who in the early days suffered much persecution, has passed away. She was buried with the military honors of the Army.

The Rev. F. S. Webster, a well-known Episcopalian clergyman of London, was, when a student at Oxford, for five months a soldier in the Salvation Army, paying his weekly dues and taking part in all the marches and meetings. He had finished his college course and, when beginning the study of theology, gave his evenings to Salvation meetings in order to learn the art of winning souls.

Jewish Notes. Three banking houses are now at the service of the Zionist movement—the Jewish Colonial Trust, London, the Anglo-Levantine Banking Co., Constantinople, and the Anglo-Palestine Co., Ltd., with branches at Jaffa, Jerusalem, Beirut, Hebron, Haifa and Saffed.

The rise in land values in Palestinian colonies is very rapid and is leading to much discussion concerning the expropriation of the unearned increment by taxation. In Tel Awiw valuations have grown, in three years, fourfold. In Rischon le Zion, a colonist has sold his vineyard for building purposes at 1500 fr. per *dunam*. He paid seven! In the patriarch Isaac's Rehoboth, land bought twenty years ago for 4000 fr. has now sold for 18,000 fr.

The Life Insurance Co., of Basel, Switzerland, has opened a special department for Zionists. Members of this Jewish organization receive certain advantages, and a considerable income will accrue to the Zionist Central Committee for services rendered in interesting its following in the company's policies.

"The Continental blockade" is the name which Jews are giving to the latest development of anti-Semitism—the attempt to starve out Judaism by cutting it off from the higher education. From 1700 Jewish students in Kieff the right of residence has been withdrawn. Russian Jewish students are now debarred from Leipzig and Munich universities and a motion in the Prussian *Landtag* aims at enforcing the same restriction in the Prussian universities. French medical students have petitioned that foreign students (read Russian Jews) be completely shut out from medical studies in the French faculties, also be debarred from practice in France. Belgium, Switzerland and other lands are alleged to be meditating similar protective measures against the Russian Jewish invasion of their higher schools. All this is giving a new impetus to the agitation for the establishment of a Jewish university in Palestine. Such an institution backed by Jewish intelligence and Jewish capital would speedily be one of the greatest schools in the world.

Brief Notes from Abroad. Two documents relating to the proposed new revision of the Scriptures and signed, in the one case by a number of eminent Anglican clergy, in the other by fifteen leading English Nonconformist scholars, have been put before the public. It is noteworthy that both bodies of signatories agree in one thing, namely, that the last revisers of the New Testament **robbed the old version of its charm and beauty without increasing its accuracy.** They, indeed, corrected many old errors, but imported many new ones.

The Church Socialist League is largely composed of English High Churchmen. It has its branches in all parts of England, but those in the industrial centers and in the university towns are the most powerful. Its London section counts seventeen district organizations. *The Church Socialist* is its main organ, appearing monthly, while its quarterly review bears the wholesome title of *The Optimist.* A vigorous spirit of propaganda breathes through the League . . . . The Christian Social Union is predominatingly Episcopalian in its membership. This now numbers 6000, divided among 70 local branches. Its spirit is more Fabian. It aims to keep alive the social traditions of Maurice and Kingsley and Westcott.

Father Waggett, a vigorous representative of these tendencies, has been preaching in the Bow Church, London, urging his hearers to go into politics which, as Theodor Herzl finely said, *can be* philanthropy on a wholesale scale.

"National evils can be cured only by national action. If any quote Paul, 'Study to be quiet, mind not high things,' the answer is obvious. The little church then had no power in the state. She was like a mouse, creeping along the wainscoting in a roomful of cats. But this is not the case now. The Christian community has now the reins of power in its hands. We are the Cæsars and have imperial responsibilities."

The discovery of the great coal fields in Fifeshire—estimated to have well on toward 6,000,000,000 tons in their bowels—has attracted an increasing volume of population thither. The north bank of the Forth bids fair to rival the Clyde and a **new home mission problem** is laid on the Scotch churches. Dr. Martin estimates that 7000 children now await the Church's ministration in the new settlements.

After the Reformation in Scotland many of the cathedrals were partitioned off inside with brick walls into three little churches—cosey and practicable for preaching services. Later, at least in the case of St. Giles, Edinburgh, these were removed, and the cathedral restored. We remember hearing Ian Maclaren make an effective parable of this fact in his address at the union of the Free and United Presbyterian Churches in 1900. Recalling the partitions of St. Giles and referring to the now united

churches, he said: "May the time not be distant when the second dividing wall, too, shall disappear and **the three Presbyterian churches of Scotland be one.**" That time now seems within measurable distance. "Hands are working on both sides of the wall." The Church of Scotland (Established) is prepared to seek a new constitution which will satisfy Free Churchmen's beliefs and ideals. When this union comes, the cause of Christian unity will have achieved perhaps its most important success to date.

The French Christian Students' Movement, which has developed rapidly, is now supplemented by **a growing organization among the lycéens,**—boys in the academies and fitting-schools. This was started six years ago, and already counts sixteen associations with 400 members. It has its own organ, *Notre Revue.* "The base of its spiritual activity is Bible study." Five vacation camps have been put into operation, and the number of boys sent as delegates to the Congress of Christian Students has risen in three years from 10 to 55.

We have said perhaps too much already about **the German Pastor Jatho,** ejected from his pulpit because of his unbelief. Yet this case is so characteristic of the modern liberal theology as to have lessons that may well be reëmphasized. This pastor, "Lutheran" in name and solemn vows, could write in the Modernist publication *Coenobium:* "I wish a sleep without awakening. I shall be content if I live in the persons to whom I have been something." His sons tell us that his last words were the names of the German heathen divinities, Woden and Thor,—his wandering mind dwelling apparently on the Wagner Trilogy. Yet of this poor apostate the *Chronik der Christlichen Welt* could write: "In the evangelical church, not beliefs and teachings are the important things, but piety, and Jatho had a rich active and *specifically evangelical piety!*"

Evangelical leaders in the German state church are now coming to see that **indiscriminate infant baptism** is a crying evil. Parents, says Pastor Philipps, who despise the rite send their newborn to be baptized without giving the remotest guarantee of a Christian upbringing. The schools are supposed to supply this in their religious instruction, but a large proportion of the teachers are themselves religionless. The organized departure of large numbers of unbelievers from the church is looked upon by Pastor Philipps as a blessing to the church. "This *Austritt* (exit) movement is not the sickness, but the symptom or consequence of sickness." And the beginning of this sickness is, in his judgment, at the baptismal font. Pastor Philipps urges that the right of voting in the state churches should be confined to those who have some traces, at least, of Christian belief. The need of some such safeguarding is seen in the fact that theological liberals are actually advertising in Socialist papers, urging members of the God-hating Four Million party to participate in the election of pastors. But clearly those who pay taxes for the support of a church should have a voice in its administration. We see here the whole miserable dilemma before a state church.

In *El Cristiano* of Madrid is an account of **Christian work in a great complex of mines in the Sierra Madre.** These are owned by an English company, and where, a century ago, the country was famed for brigandage and lawlessness, order and prosperity now reign. The Certillo Company treats its army of workers with Christian consideration. It has built a hospital and schools, installed cheap electric lighting for the homes and abundant water supply with baths. It has further prohibited the sale of alcohol, opened a casino for recreation, and organized a flourishing coöperative store. The religious work dates from the mine's earlier history. The wife of one of the owners went with her daughter among the ignorant Spanish miners, Bible in hand, from cottage to cottage, laboriously teaching the people to read. From this ministry developed Bible classes and, finally, regular services which are carried on by Señorita Elsie, the daughter, now a gifted evangelist.

A Congress of Italian Methodists has been held this year at Naples within a

stone's throw of the church where the blood of St. Januarius is preserved. It is but a few years since persistent attempts were made to drive these Italian Protestants out of the quarter. Now there is a church, a school and a workshop there—all flourishing.

The *Unione Magistrale Nazionale,* **the great association of Italian school teachers,** has, in answer to the oft-repeated claims of the Italian clerical press that the teaching force of the nation wishes parochial schools rather than lay public schools, arranged a referendum to get at the genuine feeling of the teachers on the subject. Fifty-six thousand teachers have expressed their opinion. Of these, 42,000 voted for public schools, 14,000 for clerical. Yet these who vote two to one against church schools are themselves Catholics.

Il Secolo of Milan reports that at Azzano San Paolo, in that province of Bergamo in Italy, **a hysteric has had visions** in which the Madonna, St. Angela Merici, St. Agnes and St. Francis have appeared to her. She has taken to prophecy, and from all quarters of the country crowds of fanaticized people are streaming in to worship near her. Around her house for half a kilometer the humming of the crowd can be heard uninterruptedly. A vast assembly of women, with their foreheads pressed to the walls of the house and with rosary in hand, pray continuously. In one place the plaster coating of the walls has been torn away and a great hole opened, from which bricks or parts of bricks have been stolen for relics. Thirty police were obliged to scatter the crowd in order to prevent them from carrying off the house, brick by brick. More than 50,000 people have already made the pilgrimage to Azzano, and 25,000 images of St. Angela Merici, who is the alleged chief inspirer of the seer, have been sold. It is also mentioned that the whole country round about has been drained of wine by thirsty pilgrims!

The Lutheran Church in Rumania has a strong force of 100 pastors and other Christian workers. In Bucharest, with its 300,000 people, there are six or eight buildings in the heart of the city devoted to Lutheran mission work. The Queen, Carmen Sylvia, is a devoted Lutheran, and attends worship in the chapel of the German *Gymnasium,* or Secondary School.

Mr. Brailsford tells us in the *Contemporary Review* for May that **the Albanians** are not deeply cleft in religion. The same boy receives two names, one Moslem, the other Christian. Moslems often enter Christian churches and light candles at the altar. A large exodus of Moslems to Christianity is expected of all. The Rev. Fan S. Noli, orthodox priest, a man of rare intelligence and transparent honesty, has founded a national church—first among the Albanian emigrants in the United States—which may have important developments at home. The Bektashi sect of Moslems—which builds no mosques, rejects ritual, and teaches in the brotherhoods attached to its monasteries a singularly tolerant and humane view of life—offers a promising field for the development of Protestant Christianity. It is even alleged that the Bektashis reject Mohammed. Certainly the Albanian Moslems have never practiced polygamy and therein they are more Christian than the American Moslems of Utah.

We notice in a Continental exchange some account of Professor Reisner's **discoveries in the interior of the Sphinx.** A temple to the sun has been found, and the tomb of Menes, first known king of Egypt and the constructor of the Sphinx, is also within. The excavations have been confined to the head of the Sphinx, where an open chamber extends 54 ft. by 15 ft. This hall is united by corridors with the Temple of the Sun, which is situated below. Hundreds of sacred objects have been found, among them the famous circled cross, symbol of the sun. Many of these are of gold, and bear threads with which the priests were accustomed to sound bells for the invocation of spirits. Professor Reisner hopes that ultimately the secrets of magic, with which Egyptian priests had so profound an acquaintance, may be unraveled.

THE MISSION FIELD.

The Reform of Oriental Alphabets. It is reported that a committee of Chinese scholars have formulated a new alphabet of forty-two characters to take the place of the present archaic and impracticable script. The new alphabet is, in its base, Latin, with certain modifications and additions from the Greek and Russian. Efforts will be made at once looking to its official adoption.

The people of India with their motley scripts are in equal or greater need of a fundamental alphabetical reform. While 95 per cent of the Japanese are able to read and write, the same percentage of the peoples of Hindustan are unable. Even in the Christian community (including the Romanist) the illiterates far outnumber the literates. This is a source of danger to the Christian Church, for without Bible study there can with difficulty be a safe and satisfactory Christian walk. The French publicist, M. Yves Guyot, in speaking of the people of the United States of Colombia, remarks that if they once learn to read a little they soon forget the accomplishment through want of practice, and the same is the case with a large percentage of those children who attend the schools of India. The root cause of all this difficulty is the variety and difficulty of the Indian scripts. Though there are only fifty-three elementary sounds in all their languages, the types employed probably amount to 20,000, and these are not only complicated but deadly to the eyesight.

What is needed is an immediate Romanizing of all the scripts of India. This would have various excellent results, among them a unifying tendency which would contribute to the bringing together of the vast congeries of differing Indian nationalities. We should at last have a national Indian alphabet which would also be that predestined for the world at large. The unprivileged masses, who are unable to spend the five or more years now required to read, would at last have their hand on the key of knowledge. Christian education would be enormously facilitated. At the Delhi Durbar £330,000 was set apart for widespread primary education and this fund has since been raised to £400,000. But the condition precedent to any broadly conceived educational movement in Hindustan is the reform of the scripts.

The Sikhs Awakening. A remarkable movement for religious and social reform is outlining itself among the Sikhs of the Punjab. This vigorous, military nationality seems to be purging itself of Hindu and reformed Hindu, or Arya Somaj, influence. All idols have been removed from the Golden Temple at Amritsar, and polytheistic rites have been banished from daily life. The new Sikhs are steadily moving out of pantheism into a clearer type of theism. These religious reforms are paralleled by social reforms. The Amand Marriage Bill passed by the Punjab legislative council frees marriage from the contaminating influence of popular Hinduism. A marked advance in marriage age is noticeable. A high school for girls at Ferozepur promises much for the development of Sikh womanhood. Sikh young men have the flourishing Khalsa College, and a number of high schools are financed and managed by Sikhs. The Khalsa educational conference gives direction to the educational movement. A large Sikh orphanage at Gujranwala is another illustration of the awakening social conscience of these people. The new party of reform among the Sikhs is called Singh Sabba, or the Society of the Lions. Their motto is "back to the warrior prophet of the Sikhs—Guru Gobind Singh."

"And the Life was the Light." Christian character must run parallel with Christian testimony if men's hearts are to be won. A humble man at a mission meeting in the Barbès Hall, Paris, gave account of his conversion in the place some years previously: "I owe everything to Mr. McAll. Thanks to him, I found Christ here and took courage." Some one asked: "What did Mr. McAll

speak on that evening?" "Oh, he did not speak at all," came the reply, "it was his face. I said to myself: If religion can make a man look like that there must be something real in it. So I listened to the speakers and was saved."

In the Lahore Mohammedan Conference of 1912 various converts from Islam were asked to tell what it was that drew them to Christianity. In almost every case this was some personal exhibition of love. One said that, when he was a student, his principal took him out on a tour. They came, at nightfall, to a bungalow with two rooms. Having occasion during the night to pass by the room which the principal had chosen, he saw that he was sleeping on the floor. The room with the bed he had given to his two Mohammedan attendants.

Opportunities for Christian love and Christian forgiveness are, of course, of daily occurrence, but one reported from China last year was indeed exceptional. During the revolution many fugitive Manchu ladies were succored by missionaries. One party in particular had suffered great hardships and were in bitter straits before they were found and brought to the mission premises to be cared for by Mrs. Shorrock and Mrs. Young. They were literally saved from death by this shelter. When their names were asked, it was found that in the party were the daughter and granddaughter of the notorious Yu Hsien, the Boxer Governor of Shansi—the man who ordered and personally witnessed the massacre of the missionaries in 1900.

Brief Mission Notes. The **Church Missionary Society** alone has seventy-six different hostels connected with schools and colleges in the non-Christian world. It is interesting to learn that the Hostel for Hindus at Noble College, Masulipatam, is financed by Rugby students.

The statistical view of this Society's mission offers **a stately panorama:** 113,447 native communicants and 404,451 native Christian adherents—a small nation; 1,207,095 out-patients in hospitals and dispensaries—another nation more than half the size of Norway; 195,078 students in its schools and colleges—three times the number of troops in the American army; 2904 educational institutions; 3522 beds in its hospitals; 10,560 workers, native and English. What would Sidney Smith, Charles Dickens, and the other jeerers and sneerers, Sanballats and Tobiases of an earlier day, have said if they could have foreseen all this?

Turning to the Appendix of the last annual report of the C. M. S. we find a list of all the **literary work accomplished by missionaries** of the society in the previous year. Some 140 numbers are mentioned: books in many languages and of great variety—dictionaries, hymnbooks, prayer-books, Scripture commentaries, catechisms, translations into the Chinese of books by Edersheim, Doctor Horton, Bishop Moule, Dr. Griffith Thomas, into Japanese of Doctor Orr's "Virgin Birth" and of Bishop Gore's "The Lord's Prayer," controversial pamphlets for the mission to Moslems in India. The long list is headed by a translation of the "Pilgrim's Progress" into Yoruba by the black Bishop Oluwole, and closes with a book of hymns by Archdeacon Collison into the Nishga dialect of British Colombia.

The German evangelical foreign missionary gifts in 1910 reached a total of 7,900,000 marks; in 1911, 8,300,000; in 1912, 10,800,000. It is striking to compare this, which is only a portion of the voluntary gifts for Christian work among German Christians, with the Zeppelin Air Ship collection, the feat of the entire German nation. This was considered an extraordinary exhibition of patriotic unselfishness, yet it netted only 6,000,000 marks in spite of the enormous participation of the general public (Christian as well as non-Christian). And this happened but once, while Christian mission gifts are quietly contributed year after year in an increasing volume.

An exhibition is to be held in Ghent, Belgium. The **Protestant missions of the Congo Free State** are arranging to send to it an exhibition of their missionary work, to give the Catholic Belgians

an idea of the extent and significance of these operations in their colony.

A member of the Society of Friends, recently investigating **conditions in Albania,** describes a village with good schools, well-built houses and fair roads, "all of which are due to money made in America." Many of the people speak English and 120 sons of the village are at present in the United States. Mr. Kennedy of the American Board describes meeting in a remote mountain village young men who had worked in a roundhouse in Indianapolis. In the post office one sees letters from Jamestown, N. Y., or Seattle, Wash. "The Albanians are a race of big, intelligent men and capable of great things if they have opportunity."

A letter from an Armenian pastor resident in Germany appeared some time ago in the *Orient.* It strikes a note to be heeded and meditated upon:

"I love all our colleges in Turkey. I heartily love my Alma Mater—Euphrates College and Marash Theological Seminary. I would indeed be glad to hear that they are 'year by year lively with great building activities,' as Robert College was during the summer past. Yet I cannot but cry out, through the *Orient,* that, much as our educational institutions need additional resources, **the need of the hour is to see faculties and students bending before God, seeking a baptism of the Holy Spirit.** The colleges that have millions are numerous; a great college and theological seminary baptized with the Holy Ghost is the need of the hour. Sincerely yours in the Lord,

"A. Z. Yeghoyan."

The Rev. J. C. Martin of the American Board Mission in Turkey tells us of a mountain village in his district, almost Armenian, though surrounded by sixteen other villages, chiefly Mohammedan. Three years ago 300 men of the village (there are but 500 families in it) were massacred, and when the survivors returned to bury the dead scarce a half sackful of bones could be found, so closely had wild beast and bird of prey followed on the track of the Moslem. In this one community there are 250 widows—in some families as many as four or five. The widow of the late pastor lost her husband, two sons, several brothers, uncles, and other near relatives—in all twenty-eight.

"In this piteous community one sees," says Mr. Martin, **"a spirit of forgiveness** as I certainly never saw it elsewhere. The widows pray earnestly for their Moslem neighbors, visit them in their houses, read the Scriptures with them, and render them any service within their power. Here is indeed the spirit of Christ in His people's hearts standing the severest tests."

An Armenian religious weekly *Dadjai* (The Temple) contrasts the intense missionary activity of Anglo-American churches with the **spiritual inertness** of its own clergy.

"Yet the command to preach the Gospel to the whole world applies to Armenians also. We wish our clergy had a quarter of that sense of duty and zeal for the spread of the true knowledge of the religion of Christ. If our Armenian clergy do not wish to be betrayed into irremediable and absolute bankruptcy it is high time for them to think about the spiritual life of the people—to awaken from their sleep of death."

In another Eastern Church—that of Egypt—there are, according to the last report of the United Presbyterian Mission, **signs of genuine revival.** In numbers of places cordial invitations have been given the Presbyterian missionaries to preach in the Coptic Church. Written notices have been distributed to the people urging them to come to hear God's Word. In the audiences of from 200 to 500, even priests have been observed, listening humbly with the others. In some instances priests have brought their flocks to the Presbyterian Mission Churches for services—manifesting a spirit quite new to the Coptic Church. The Copts are further showing much zeal in securing for their churches young men able to preach the Gospel. As a consequence the number of church attendants is markedly on the increase. Work for women's instruction is also being prosecuted. In one place there is a regular weekly audience of 500 Coptic women at a meeting for Bible exposition.

The suppression of opium in China has **driven many Chinese opium planters into Siberia** where considerable

tracts of land have been laid down with poppy, and successful attempts have been made to naturalize the vice among Russian settlers. This has gone so far that the government has felt it necessary to step in. Opium planting in the Transbaikal, the Amur, and the Coast districts has been prohibited, as well as the sale and use of this poison.

In two and a half years the Rev. Mr. Blackstone and his friends have circulated **28,000,000 copies of Christian tracts and portions of the Scriptures in China** —5,428,300 of them were in Mandarin and Wenli editions of "Only One God," 17,640,000 illustrated portionettes in Mandarin and Wenli, 250,000 large posters, 1,900,000 copies of the tract, "Truth Sought and Found."

English Presbyterians have a **mission with thirteen stations among the Chinese of Singapore** and outlying regions. There is a stream of some 200,000 Chinese passing annually through Singapore, either to the Malay Archipelago or to points on the Malay peninsula. They work in tin mines and on sugar, rubber and cocoanut plantations. The local Chinese community of "Straits-born" or *"Babas"* is rich and influential, largely freed from idolatry but without any religion to replace this.

Mr. Payne, a missionary in Shanshi, reports finding a group of Chinese coal miners, meeting occasionally to study **a smoke-begrimed Gospel of Mark, dated 1864.** Bought by the father of one of them years ago, it still serves for instruction where no missionary has yet come.

A certain Tong Tsing En of the Baptist College, Shanghai, has on his heart the **needs of illiterate adults** who were without educational privileges in their youth. For these he has prepared books with 600 characters only (as contrasted with the usual number of from 2000 to 3000)—nine little volumes, a primer, a reader on hygiene, others on the relations of man, the country, ethics, physical geography, farming, mechanics, reform of customs and on letter writing. This will form a year's course. Four of these books are already published. Mr. Tong is urging the organization of evening classes for men and women, especially for enquirers in chapels and mission schools.

Among the great losses to the mission movement in the year past—Dr. Pennell, Dr. Pain, Mr. Borden—must be reckoned that of **Dr. Cecil Robertson** of the English Baptist Mission in China, who was stricken with typhus at Sian-fu. Dr. Robertson had a distinguished career as a medical student, and had mastered Chinese in a singularly brief time. His great services in Red Cross work during the Revolution endeared him to the Chinese; also his work in founding an institution for disabled soldiers—a sort of Chinese *Hôpital des Invalides.* When he died, therefore, the provincial government insisted that he be given a military funeral at state expense, and the pensioners of the military asylum sent a white silk pall in which to wrap the body. The governor himself spoke at the funeral, winding up with the words: "No doubt Dr. Robertson was God's servant."

Mr. Broomhall, of the C. I. M., estimates that for the province of Shansi **one life has been laid down for every twenty-five or thirty converts** who have been gathered into the Christian Church in that province. And this of foreigners alone, not of Chinese. We may certainly look for a rich harvest of souls in Shansi, sooner or later.

Princeton is established in Peking, Yale at Changsha, the University of Pennsylvania in Canton, and Oberlin in Shansi. Dartmouth men are planning special work under the American Board in China, and it is possible that Amherst may take over educational work in connection with the Doshisha University in Japan. Grinnell College, Ia., and its alumni, together with the Grinnell village church, are to raise $3600 annually for **an educational scheme in Pangchwang, China.** This will cover the expenses of the two existing academies (boys' and girls') at Pangchwang, the boys' academy in Liutsing, and some dozen schools in surrounding villages. Within eight miles of the station there are over 300 villages in which schools may be started, and outside this radius, but in the Pangchwang field, fully a

thousand more. Teachers trained in the Grinnell syndicate of schools will have an opportunity of serving this great constituency of villages with its 3,000,000 people.

There is a **women's preaching society in Swatow,** certainly a sign of a new day in China. This has 100 members. Forty go out in bands on Sundays to neighboring villages. A chapel was lately opened at Thenghai which owes its existence to a group of converts gathered by these women preachers.

A correspondent in Japan denies that the **Japanese officials in Korea** have been actuated by an anti-Christian feeling. Therein he has the consensus of American missionary opinion on the spot against him. Certainly the full brunt of the recent judicial persecution has fallen on the Korean Christian Church. The true animus of at least certain of the police examiners is seen in a phrase used by them in the periods of torture: "Can Jesus help you now?"

In 1912 the **British and Foreign Bible Society** obtained permission to distribute copies of the New Testament to the police in twenty-eight prefectures in Japan. Twenty-six thousand books were sent out. The Society has also supplied the libraries of twenty-seven prisons with the Scriptures.

The *Japan Times* narrates that the Rev. Kakichi Tsunashima, pastor of a Congregationalist Church, commenced over a year ago to hear **confessions from all sorts of people,** Christian and otherwise. These come to him for all kinds of advice regarding the trials and disappointments of life, religious difficulties, etc. Hundreds have made this Protestant pastor their confidant, many have been saved from suicide or incurable hysteria. Among the rest two Buddhist priests have sought comfort and help. This incident shows the hold which Christianity is more and more getting upon the popular mind and affection in Japan.

A jinrikisha man, converted in Osaka, Japan, felt called to preach the Gospel to the people of his native island in the Inland Sea. This he has done by traveling from house to house, nursing the sick, and performing other humble services. When asked his motive, he invariably replies: "To prove my love." To the retort: "But you do not know the sick man," he replies: "Still he is my brother." And there he stays serving. He has walked over the whole island until he has **visited and taught in every house among 22,000 people.** He is thoroughly trusted and it is not uncommon to see several hundred gathered in his ordinary midweek meeting.

Captain Bickel's Gospel Ship, the *Fukuin Maru,* is called "the little white ship," as Commodore Perry's "the great black ship," and its pioneer work is often compared with the latter's. Where a generation ago signs were erected in the islands of the Inland Sea, strictly prohibiting adherence to the evil religion, Christianity, there are now in many places signboards announcing that the spot is regularly visited by the Gospel Ship. This ship travels in the archipelago between points several miles apart. The field of work is divided into five sections, with as many trained evangelists in charge, and one colporteur who travels from island to island in a large *sanpan.* There are now sixty-seven regular Sunday schools, and as many halls, or residences, set apart for preaching places. The organization of Captain Bickel's work is so complete that it is possible to have the Gospel repeatedly

Captain Luke Bickel.

THE *Fukuin Maru.*

and persistently presented to the people of 420 towns and villages. Further, believers are constantly urged to go with the Gospel to neighboring towns and villages. Audiences are large. If the ship drops anchor by three o'clock in the afternoon the captain is sure of an audience at seven that will fill the largest hall in town. At some points he reaches from 400 to 1000 people who remain a number of hours to listen and to discuss the message.

Mr. H. B. Newell appeals for help for the church which is being erected in Marugame, Japan, by the Rev. Mr. Aono. This will cost $750, with parsonage thrown in. Mr. Aono is a plain person, a little man with a great gospel, who, as a ripe Christian once observed, is ever to be preferred to a great man with a little gospel. He has planted himself in Marugame, one of the most difficult points in Japan, for the town lies under the shadow of the great Kompira temple —a Buddhist Mecca to which nearly a million pilgrims stream annually. In spite of, or perhaps because of, its Buddhist sanctities, Marugame is a sink of unblushing immorality, a veritable plague spot. So bitter has been its opposition to Christianity that former Christian workers have, one by one, abandoned it as hopeless—one, indeed, going so far as to declare, when he shook the dust of the place from his feet, that the curse of God rested there and that no one could be saved in a spot which God Himself had abandoned. But Mr. Aono came in 1904 and in the intervening years his flock has grown from eight members to seventy-five. They need a church and have raised the first 400 *yen,* besides paying for the land.

The American Methodists are to make Delhi, the old Mogul capital, a sort of **capital of Indian Methodism.** They have applied for fifteen acres of land in the new city, where they intend to establish educational and training institutions and homes for missionaries. There are already in and around Delhi 9000 Methodist Christians.

Mr. Parker, a Methodist missionary in the Deccan, reports the baptism of 813 new converts in the villages surrounding Vikarabad. He adds the very significant fact that the most active workers in the campaign which led to this result were the boys in his boarding schools, who went out as volunteer workers and who have pledged themselves to train the new converts during the coming year. The **Methodist revival among the Telugus** is as remarkable as that in the Baptist Telugu Mission two decades ago. Companies of villagers are reported as walking long distances to attend prayer-meetings, which last far into the night. When they leave they unfold from their scanty garments an offering, sometimes even of a hundred *rupees,* to the Lord's work. There are now 14,000 church members and the number grows continually. Hundreds of colliers in the mines have been baptized. Railway workers and locomotive engineers are being converted. The pastors tithe their salaries of $50 annually. Farmers come seventy miles on foot to plead for pastors. One pastor came to the station hatless and shoeless to win help for 170 persons whom he had prepared for baptism, by night trips over cobra-infested paths. This makes 600 whom he has won for Christ. Villages resound with Gospel hymns. Persecution also has broken out. Christians have been beaten and their houses burned. The Telugus are a fine race, industrious,

strong, great singers, with extraordinary rhetorical gifts—a born race of speakers and debaters. A reserved and prudent people, also; great material for the future! This at least is the judgment of the Rev. G. O. Holbrooke who is in the thick of this revival.

The Rev. Philip Delaporte writes from **Nauru in the Marshall Islands:**

"Thirteen years ago we were glad to have fifty people come to our services. To-day we often count 1100 on a Sabbath morning and nearly a thousand have been gathered into the Visible Church. Thirteen years ago not a single person could read or write; in fact, the Nauru language had not been put into writing. To-day not a man or woman under forty years of age unable to read, can be found in the island! We have now a translation of the New Testament and Psalms, a hymn book and school books in Nauru. The people have put up a fine church building costing $4000. Three fourths of this they have contributed themselves."

The C. M. S. bookshop at Lagos has branches at Abeokuta, Ibadan, Ijebu Ode, Oshogbo, and Ebute Meta. A revised edition of the First Reader in Yoruba—10,000 copies—has been disposed of in five weeks. A book for Moslems in Yomba Arabic, consisting entirely of quotations from the Old and New Testaments, is being sold by the Moslems themselves, who pay 3d. for it and retail it for 6d. or 9d.

The Livingstonia Mission of the Free Church of Scotland in Nyassaland has had a remarkable growth in the last quarter century, as the following statistics indicate:

	1890	1912
Out stations	23	745
Native communicants	58	8,073
Teachers and Evangelists	37	1,397
Schools	27	735
Scholars	3,783	47,545

There are hospitals at eight central stations. The influence of the Mission is being felt in Natal, South Africa, Rhodesia, Portuguese Africa and in the Congo Free State.

The Basel Mission on the Gold Coast has gathered 35,000 communicants. Its industrial work is prospering in a remarkable way. Wagons, trolleys and carts from its workshops are found in all parts of Sierra Leone and the Kameruns. Its last annual export amounted to the following respectable figures: Of rubber, 35 tons; of palm oil, 2,700,000 liters; of cocoa, 17,000,000 pounds. The mission has a savings-bank in which 575,000 fr. are deposited by its native constituency. The best native officials and the most skilful laborers in the colony are mission-trained.

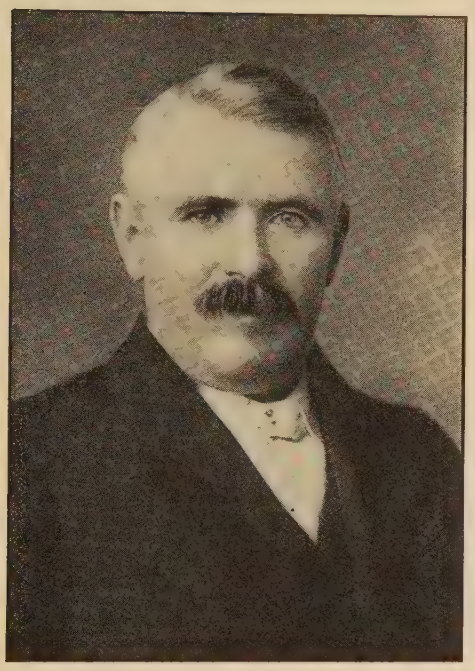
Mr. Morel reports surprising things about these **West Coast Africans**. The Gold Coast has become the first cocoa-exporting country in the world. The Binis of Southern Nigeria have covered hundreds of square miles with rubber plantations, have, in fact, a million dollars worth of rubber trees in bearing. The Joloffs of Senegal, formerly considered the most savage of West Africans, annually export peanuts to the tune of a million sterling, and in Northern Nigeria the extensive cotton plantations of Kano clothe half Mohammedan Africa.

Mr. Ginsburg, missionary **in Brazil,** describes the Baptist churches as growing rapidly in the great South American republic. There are now 150 congregations, together with 500 outlying preaching places, and nearly 10,000 church members.

The **conversion of three officials in an English gold mine in Central Brazil** led to the establishment of the Brazil section of the Evangelical Union of South America. These men—electrician, stenographer and assayer—were finally forced out of their positions because of their Christian testimony. They put together their savings—$5000—dedicated it to the Lord, hired a hall in Ouro Preto, the capital of Minas, for evangelical services and undertook long cross-country colportage service. Their center was later transferred to Sao Paulo. Here in three years a church of 150 converts—all ex-Romanists—has been gathered together. In connection with it are nine established stations with workers in charge, and nearly 600 baptized converts. One of the native pastors, the late Samuel Mello of Paranaguá, was perhaps the most remarkable evangelist that Brazil has produced.

THE STARTLING CHRIST.*

Rev. J. D. Jones, M. A., B. D.



Rev. J. D. Jones, M. A., B. D.

"So shall he startle many nations." Isa. lii. 15. R. V. (margin).

You will notice that in giving out my text I have adopted the reading given in the R. V. margin. If the verdicts of scholars—both liberal and conservative—are to be trusted, I am more than justified in adopting it. Dr. George Adam Smith says, boldly and bluntly, that to translate as in the A. V.—"He shall *sprinkle* many nations"—is simply treason against the Hebrew language. And a sober and conservative commentator like Delitzsch, although he does not use such emphatic speech, practically agrees with the brilliant Scotsman. The word under discussion really means "spring," or "leap," "cause to spring or leap." When applied to fluids it means to "spirit" or "sprinkle" them. But here it is used of living people. The phrase "many nations" is in the accusative. To translate "sprinkle" in this particular case would be against all linguistic usage and would make no sense. Here the verb can only refer to that "springing up" which, as Delitzsch says, is produced by overpowering emotion It is the word "startle" which really reproduces the prophet's thought.

"So shall he startle many nations." The subject of all the assertions of this tremendous prophecy is the Suffering Servant of Jehovah. The Suffering Servant in the prophet's first thought of Him may have been only a personification of the ideal Israel. But in this great prophecy, He has ceased to be a personification and has become a Person. The ideal Israel has, so to speak, come to be expressed and summed up in one holy Individual. Whether the prophet actually foresaw the day of Christ—whether in a moment of high vision he had a foreglimpse of the Lord as in later days He lived and moved amongst men—is a question upon which no one can dogmatize, though the accuracy of the picture of Messiah's sufferings is sufficiently startling when read in the light of the story of what actually happened to Jesus. It may be that the prophet spoke larger and better than he knew. Hebrew prophets and psalmists often did that. What is quite sure and certain is this: the prophet by the Spirit spoke of Christ. It was in the life and death of the historic Jesus that this prophecy found its fulfilment.

The immediate subject of my text is the contrast between the appearance of the Servant and His destiny. What astonished men was that Messiah should be a Sufferer. When He came as a sufferer, men were staggered by Him and saw no reason or promise in Him. "Many were astonied at [Him], (his visage was so marred more than any man, and his form more than the sons of men)." But they were to discover to their amazement that the suffering which offended them was to be the means of the Servant's exaltation. As they that were "astonied" at Him were many, so shall the nations He startles be many. "Kings shall shut their mouths at him (an expression of the highest astonishment): for that

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

which had not been told them shall they see; and that which they had not heard, shall they consider." That was what "startled" them: that One Who stooped so low should rise so high. It has startled men in every age that the Cross which is "to the Jews a stumblingblock and to the Greeks foolishness," should in actual experience prove itself to be "the power of God and the wisdom of God."

Having thus located my text and explained its primary meaning, I want to detach it from its surroundings and to look at it as a sentence which sets forth a certain view of Christ! This is the Christ we get here: the startling Christ. For it was not in that one matter of His suffering that He "startled" the men and women with whom He came into contact. He "startled" them all the way through. There was nothing commonplace, usual, familiar, about Jesus. There was something amazing, portentous, sensational, about Him. He set all Palestine in a ferment. He "troubled" Herod and all Jerusalem at His birth. And He continued to "startle" the people up to His death on the Cross and beyond His death by His glorious Resurrection. There was something electric, explosive, volcanic, in the very air while Jesus lived amongst men. He was the "startling" Christ. To illustrate my theme, let me speak of His method, His speech and His deeds. He was "startling" in them all.

I. He was the "startling" Christ *in His method.* This is the special point that is in the prophet's mind in this passage. The Messiah was expected to come as a conquering Prince and He startled the world by coming as a Sufferer. And that was exactly how Christ "startled" His own generation. He "startled" it by coming not from a royal palace, but from a humble peasant home. You can tell how "startled" people were by the comments they made. When Philip burst upon Nathanael with the news that he had found the Messiah in Jesus the Man from Nazareth, Nathanael was "startled": "Can any good thing," he said, "come out of Nazareth?" When week after week passed and Jesus made no sign of starting a crusade John the Baptist in his prison was "startled" and sent a message to Him: "Art thou he that should come, or do we look for another?" This Christ from the carpenter's cottage, Who had not where to lay His head, Who made no show of pomp or power, was a "startling" Christ.

It seems almost absurd to apply the epithet sensational to Jesus, and yet He was sensational! He was sensational, if you will pardon the paradox, because of the very absence of sensation. He did not strive nor cry nor lift up His voice in the streets. There was nothing loud or strident about Jesus. He never advertised, He made no fuss. And this very absence of the startling and the spectacular was itself the most startling thing of all. When royalty walks abroad it is attended by a certain amount of pageantry and state. But the King of kings came down to earth and scarcely anyone knew that He was a King. For He came as the meek and lowly Jesus, the Son of the carpenter, the Friend of publicans and sinners. He might have had applause and a multitude of worshiping followers had He wished, but He chose instead to walk this world in humbleness and poverty. That was the "startling" thing about Jesus. "Art thou a king?" said the amazed and almost panic-stricken Pilate. "Thou sayest that I am a king," was the calm reply. It was a "startling" thing to hear the "despised and rejected of men" claiming to be a King!

But if Jesus, "startled" men by the manner of His life, He "startled" them even more by the manner of His death. Death had no place in the Jewish conception of Messiah at all. Deliverance by conquest was their dream: deliverance by sacrifical and dying love was Christ's. In pursuance, therefore, of His redeeming purpose and in order to win for Himself a Kingdom, He died! "He became obedient unto death, even the death of the Cross"! He consented to be "numbered with the transgressors," and to be nailed to the bitter Tree. We have, in a sense, got so accustomed to the Cross that we fail to realize how startling and sensational it really was. It was so "startling" that it shook the disciples out of their faith. A handful of men believed that Jesus was King in spite of His seamless robe. But when He endured that slave's death, even their faith collapsed. "We hoped that it was he which should redeem Israel," one

of them said, but the hope had been shattered by that startling and sensational Cross! And the Cross is still a startling and amazing phenomenon! Men resent it and revolt against it as much to-day as they did in Paul's time. They do not see the need of it! They rebel against the humbling implications of it. For a Christ dying on a Cross they would substitute a Christ sitting in a teacher's chair or on a philosopher's seat. Christ the Sufferer, the dying Lamb, the Sin Bearer, is a stumblingblock to men still. But that startling and sensational Cross is Christ's chosen way of winning His kingdom. He stooped to that death that He might ascend the throne. The idea of conquering men by suffering for them was "startling" nineteen centuries ago: it is "startling" still. But to that Cross—symbol of suffering love—Christ trusts; by that Cross—symbol of suffering love—He means to conquer. "I, if I be lifted up, will draw all men unto me."

II. He was the "startling" Christ *in His speech.* I gather that from the comments the folk made when sermon was done. This is the kind of sentence I find again and again in the Gospel story by way of description of the state of mind of the crowd who listened to His words: "The multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes." When He went down to His own city of Nazareth and preached in the synagogue, the people, startled into wonder, began to ask: "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?" After a sermon in the synagogue in Capernaum, the people were all amazed and questioned among themselves, saying: "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him!" They were able to listen to their scribes placidly enough, but this kind of speech startled them, provoked them, staggered them!

You will notice that what "startled" them was not the manner of the Preacher, but His matter. When we talk about a "sensational" preacher we think mainly of his manner in the pupit or the kind of subject he chooses. But there was nothing "sensational" in that sense about Jesus. He had no tricks of manner, no eccentricities of address. The "sensation" of Christ's speech was in the things He said, not in the way in which He said them. It was the "matter," not the "manner," of His speech that startled the multitude. My brethren, I do not hesitate to say that these four Gospels are full of "sensation" and Christ was—and is—the most "startling" Preacher the world has ever known. Think how "sensational" it would seem to the Jews to hear Christ calmly abrogate the law of Moses—that law whose every jot and tittle they had been taught to regard as sacred—and substitute a law of His own! Think how they must have been startled by Christ's "I say unto you"! Think how sensational it would be to hear that ritual was not religion, and that what God wanted was not these sacrifices sanctioned by immemorial usage, but the obedience and love of the heart. "God is Spirit: and they that worship him must worship him in spirit and in truth" sounds familiar enough to us; but it must have been a revolutionizing, radical, sensational word to those who first heard it. Think how sensational it would be to hear Christ proclaim the universal Fatherhood! The Jews had been accustomed to think of God as their peculiar King, and themselves as His peculiar people. It was revolutionizing to hear that God was Father, and that He was the Father of all who believe. Our Lord was a "sensational" Preacher. His speech was profoundly "startling" to the men and women who first listened to it; it is "startling" to us to-day. My brethren, do what we like, we cannot reduce Christ to the limits of a drawing-room prophet or make Him prophesy smooth things. Christ—when we really bring ourselves to listen to Him—is a disturbing, startling, revolutionizing Preacher. Take these two points in His teaching for illustration. Take His great doctrine of *love.* Listen to it as He lays down the command: "Thou shalt love thy neighbour as thyself." Listen to it in the shape of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." Listen to it in the form of the parable of the Good Samaritan with its moral: "Go, and do thou likewise." What Christ says is that we owe a debt of love to our fellow-man;

that we are to think as much of his interests as we do of our own; that wherever there is need and suffering we have lovingly to minister to it. My brethren, that is sensational preaching. Acted upon, it would turn the world upside down. Translate into terms of our everyday life, and what does it mean? It means this, for example: that the employer owes more to the employee than money; he owes him affection and love. It means this; that, far from regarding the workman's interests as antagonistic to his own, he will be as careful of them as he is of his own. That is a radical and revolutionary law. It would entirely transform our business relations if it were practiced. I know people salve their consciences by saying that it's absurd to talk about running business on principles of love. But it was that startling and sensational thing—that, and no less—that Christ proposed.

Take His teaching about *money*. Anything more startling and sensational could not be conceived. Money is counted by multitudes of people to be the chief good. Jesus Christ makes the startling announcement that, on the whole, it is the most deadly peril to the soul. Money is the great object of the desire and striving of multitudes about us—perhaps it would be almost true to say, the majority. Jesus declares that it is with difficulty the man who possesses it can enter the Kingdom of God. This is such startling and sensational preaching that Christian people have almost unanimously decided to ignore it. It is too revolutionary to be practiced. But Christ meant exactly what He said. My brethren, I wonder sometimes whether our ease and comfort and complacency are not due to this: that we have tried to put the wool into Christ's mouth and some of His words we ignore altogether. We make Him speak comfortable middle-class morality and we are able all to be happy together. But nothing we can do will ever turn Christ into a soothing Preacher, preaching middle-class morality. When Christ speaks He is not a soothing Preacher, He is a disturbing, startling Preacher. That is a favorite phrase of ours after sermon: "I greatly enjoyed the sermon." I never hear it without a sort of pang of self-reproach, a doubt of my own faithfulness. Ought a sermon to be enjoyed? If Christ is really speaking, will He not disturb and shake and shatter us? Will He not humble us to the dust and pierce us to the heart? Do you remember how He Himself described the purposes of His coming: "Think not that I came to send peace upon the earth: I came not to send peace, but a sword!" "I came to cast fire upon the earth; and what will I, if it is already kindled?" Christ's speech was like a sword piercing to the dividing of both soul and spirit; it was like scorching flame. I do not think if Christ occupied our pulpits in these days, that He would be a popular Preacher. I think it probable that if He preached once people would not want Him to preach again. I think they would denounce Him as a subversive, revolutionary Preacher. And that is what troubles me sometimes; people do not complain that our preaching "startles" them. People are sometimes bored by sermons, they are sometimes interested in them, they are sometimes entertained by them, but they are rarely "startled" by them. And yet, I repeat, Christ's teaching is infinitely startling. It is explosive, it is volcanic. No minister need resort to tricks and dramatic artifices in order to be sensational. Let him simply, boldly, bravely preach the truth as it is in Jesus. The man who preaches Christ's truth will startle his church, he will startle society; and the church that practices it will startle and subdue the world.

III. He was the "startling" Christ *in His deeds*. That again is plain for everyone to see who reads his New Testament with any sort of care. He gave healing to the sick and sight to the blind and hearing to the deaf and cleansing to the leper, so that the crowds were startled into a solemn wonder and went home saying: "We have seen strange things to-day." He stilled the roaring wind and raging sea with a word, so that the disciples were amazed and cried: "What manner of man is this, that even the wind and the sea obey him?" There was something so striking, so startling, so absolutely unique, about His works that men had the awestruck feeling that God was near. "No man can do these miracles that thou doest," said Nicodemus, "except God be with him."

And these so-called miracles were not the most "startling" things Christ did. His most "startling" deeds were His deeds of redeeming love. He "startled" the people of Jericho by going to stay with Zacchæus: "He is gone in to lodge with a man that is a sinner," they cried. He "startled" Simon and his friend by speaking kindly to the woman who was weeping out her shame at His feet. He "startled" the scribes and Pharisees by saying to the paralytic youth: "Thy sins are forgiven thee." The power to forgive sins was God's alone, the redemption of the soul was God's proper work; Christ "startled" the people of His day, not only by claiming this power, but by exercising it. Wherever Christ went there was sensation and excitement. He "startled" men by His mighty works.

And He has been the "startling" Christ in this respect all down the centuries, and He is the "startling" Christ still. He is always amazing men by His mighty works. For the most sensational thing that ever takes place on this earth is the salvation of a man, the remaking of a soul. And that "startling" thing Christ is constantly accomplishing. Take your own Water Street Mission where men and women are saved, redeemed, regenerated, night after night. Hardened journalists, who have exhausted well-nigh every sensation, upon whom theaters and music halls have palled and to whom criminal trials bring no excitement, go down to the Mission for the sheer wonder of the thing. There is no sensation in the world like the re-birth of a soul, and that miracle is constantly happening in Water Street. And it is not there alone He accomplishes His startling deeds. He does it here at Northfield. He does it in our several churches. He startles us by turning men "from darkness to light, and from the power of Satan unto God."

And sometimes He startles "many nations." He startles the world by manifestations of His power on a large scale. Think of what He did in Uganda when a nation was born in a day. Think of what He did in Wales a dozen years ago when a whole land was brought to its knees. Think of what He has been doing in China in these days of ours. The changes that have come over the face of that vast Empire are the most stupendous sensations in modern history. We are only twelve or thirteen years from the Boxer uprising, when so many English and American missionaries and thousands of Chinese Christians were martyred. And it is only a few weeks since, that in numberless Christian churches in your land and mine, prayer was being offered on behalf of China and its government and its people at the request of the Chinese government itself. What a stupendous and sensational change that represents! Who shall say that the judgments of the Lord are not abroad in the earth? Who shall say He has lost His power to startle mocking and foolish men? This is the Lord's doing and it is marvelous in our eyes. He has made bare His arm. People are subdued and awe-struck by what is happening in the East. He has been startling the nations by His deeds.

My brethren, it will do us good to think of the startling Christ, this mighty Lord, Who can and does amaze the people by His deeds. Events such as are happening in China and elsewhere, all the mighty achievements of modern missionaries, are at once a rebuke to our unbelief and a challenge to our faith here at home. We have been downhearted, almost despairing. We have talked of reaction and arrest. We have been half inclined to think "the dear Lord Jesus has had His day" and that Christianity, as the unbelievers stridently assert, is "played out." And then to rebuke our faith come these stupendous, these colossal things. Christ startles the nations by letting men see that His arm is not shortened.

My brethren, let us put away all faithless doubts and fears. We are crippled and paralyzed by them. Let us lay a new grip upon this mighty God Who can startle the world by His deeds of redeeming grace. Let us rejoice in Him. Let us exalt in Him. He is no pale shadowed memory! He is no pathetic figure of nineteen centuries ago. He is the living Lord, the present Lord, the mighty God! The wonder of His name is not waning. It shall wax ever greater. He shall be exalted and lifted up very high. He is going forth conquering and to conquer. Empires, temples, scepters, thrones, they shall all for Christ be won. Let us think of this startling

Christ Who can shake "not the earth only, but also the heaven." This is the Christ Whom we preach. This is the Christ Who is with us in our labors. This is the Christ Who is in the midst of His Church: the Christ in Whom are infinite resources of power, and the Christ Who will subdue the nations under Him, the Christ to Whom no task of conversion or regeneration is impossible, the Christ Who will continually startle the nations by the baring of His arm till "all the ends of the earth" have seen "the salvation of our God." This mighty Christ is with us. Let us think of Him and take heart. "He will not fail, nor be discouraged."

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THE BAPTISM OF JESUS.

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I. THE BAPTISM AND THE MESSIAHSHIP. Before beginning the study of the verses in which Matthew tells the story of the Baptism, there is a question, suggested by the position of the incident in the very forefront of the Gospel story, which I should like briefly to discuss. All the Evangelists agree in making the Baptism the initial event in our Lord's public life. Up to this time He had lived in quietness and seclusion in Nazareth; from this time He began to preach and to say: "Repent; for the kingdom of heaven is at hand."

Now the question that suggests itself is this: *Is the Baptism simply the initial event, or is it something more?* Is it placed in the forefront of the narrative simply because it happened to take place first in order of time; or are we to understand that it is placed in the forefront

because it stands in some kind of causal relation to what follows—that, in a word, the whole of our Lord's after career was in some way due to the experience He passed through when He was baptized of John in Jordan? It is quite easy to give an answer to these questions in general terms, for the Gospels make it plain that the Baptism was not simply the initial event: it was something more. The difficulty comes when we try to define what this "something more" is.

Long ago, in the early Christian centuries, a sect of Gnostics—impressed by what is here said about the descent of the Spirit and by the fact that immediately afterwards our Lord is seen to be vested with supernatural powers—propounded the theory that it was at the Baptism that the Divine Christ entered the human Jesus. That is to say, with them the Baptism took the place of the supernatural Birth. No one in these days maintains that theory in that precise form: what a great many critics and scholars are telling us in these days is that it was at the Baptism Christ first became *conscious of His Messiahship*. They do not say, as the old Gnostics practically did, that Jesus became the Messiah at the Baptism; they only say that it was then *He knew Himself to be Messiah*. Let me quote a sentence or two from Wendt's "Teachings of Jesus," where this theory is maintained:

"The knowledge that He was called of God to be the Messiah of the new Kingdom did not lie ready to hand for Him long before He entered on His Messianic work; it did not develop itself in Him by a gradual process of reflection; but, even as in Paul's case, when called to be a Christian and an Apostle, it came to Him suddenly and unexpectedly through a miraculous revelation. Jesus received the revelation which awakened the Messianic consciousness, when He responded to the call of John the Baptist."

The great significance of the Baptism for Wendt is that then, as by a flash, Christ realized Who He was and what He had to do. Now Wendt is a scholar whose opinions claim respect; nevertheless, I am persuaded that his is a view which it is impossible to hold in face of the Gospel narrative.

It is a very different reading of Christ's life which an artist like Holman Hunt gives us. In his great picture, "The Shadow of the Cross," he suggests that all His life through—even during the silent years He spent in the workshop at Nazareth—our Lord was conscious of the work He had to do and the doom to which it would bring Him. I know it may be said that a painter's fancy is not argument. But in this case I well believe that Holman Hunt, with his poet's soul, has seen further and deeper than the German scholar. Indeed, Scripture makes it quite plain that all along Jesus was conscious of a unique relationship to God and of a unique mission in the world. While He was still a child this consciousness of a mission was heavy upon Him. "Wist ye not," He said to His parents when they found Him among the doctors in the Temple, "that I must be about my Father's business?" No, the Baptism does not mark the birth of our Lord's Messianic consciousness, but it does mark the time when our Lord felt called upon to begin His Messianic work. He had known Himself for God's chosen One all along; now He was summoned to take up His mission.

Perhaps an illustration or two will make my meaning clear. Take the crowning of a king to begin with. The coronation does not *confer* kingship; it *declares* it. Our king had been reigning for eighteen months before he was publicly crowned. He knew himself to be king all along—the great ceremony in Westminster Abbey simply proclaimed his kingship to the world. Or take the ordination of a minister for a second illustration. It is not at the Ordination Service that a minister first realizes that he has been called to his holy work. All through his college days he has been conscious of the "call." Ordination day is just the day when his private and inward "call" is publicly proclaimed and ratified, and when he is actually summoned to begin the work to which he has known himself called for years.

Now the day of Christ's Baptism was His Coronation day. It was the "proclaiming" day of a Kingship of which He had been conscious all along. And the day of Christ's Baptism was His Ordination day. It was not the day when He first realized that He had a Divine mission. All along

He had known that He had to be about His Father's business. But it was the day when His inward Call was ratified and when He was summoned to begin His work. "From that time began Jesus to preach, and to say, Repent ye, for the kingdom of heaven is at hand": that is the account the Gospels themselves give of the significance of the Baptism. "For this cause," says John the Baptist himself, "came I baptizing with water—that he should be made manifest to Israel." It was not at the Baptism Christ first realized His Messiahship. It was at the Baptism that Messiahship was proclaimed, and He was summoned to Messiah's work. And now passing from this preliminary question I want to call your attention to two or three points in Matthew's story.

II. Jesus and John. "Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized of him," says the Evangelist. Now to the mere casual observer there would appear nothing extraordinary in the fact that a Carpenter from a Galilean village should make His way to John's baptism. In doing that He was only doing what thousands of others were doing. The Galilean roads were crowded with pilgrims on their way to or from the great wilderness preacher. The whole land was seething with excitement on account of him. It was not Galilee alone—unsophisticated, excitable Galilee—that was stirred. Judæa itself was roused, and even Jerusalem was moved. "There went out to him," says Mark, "all the land of Judæa, and they of Jerusalem." From every quarter men went thronging to the wilderness, and that Jesus, the Nazarene Carpenter, should join in the throng was not a matter to excite surprise or even remark. And yet, when Jesus stood before John, for the first time the stern preacher of repentance hesitated and quailed. I do not read that he had the slightest hesitation about baptizing anyone else. I do not read that he grew abashed and self-conscious in the presence of anyone else. Publicans, soldiers, Sadducees, Pharisees and multitudes of others, attended his baptism, and to them all John faithfully and boldly declared their sin, and summoned them to repentance. But when Jesus presented Himself to be baptized John shrank from the office, because instinctively he felt himself to be in the presence of One holier and better than himself: "I have need," said he, "to be baptized of thee, and comest thou to me?"

Now, to realize the full significance of these words, we must remember that there was no previous acquaintance between Jesus and John. It is quite true there was a relationship between their respective families, but John's home in the south and our Lord's home in the north were far apart, and apparently they had never met. At any rate, we have it on the clear and specific testimony of John that he did not know Jesus. And yet, when Jesus came to be baptized, there was something about Him that made John inclined to fall at His feet, and cry, like Peter afterwards cried: "Depart from me; for I am a sinful man, O Lord!" Up to now John had been in the habit of quickening the sense of sin in others; now the mere presence of Jesus created the sense of sin in John.

What an illustration of the *self-evidencing power of holiness* this is! Holiness never needs to be advertised or proclaimed. If a man is genuinely holy all the world will know it. "They took knowledge of them," I read in the book of the Acts, "that they had been with Jesus." Who told them? Who had betrayed their secret? No one told them, and there was no secret to betray. In their courage and boldness Peter and John obviously bore upon them the marks of the Lord Jesus for all the world to see.

And what is true of the disciple is true, only in an infinitely greater degree, of the Master. "He could not be hid," I read in the Gospels. No, He could not be hid! Purity played in His smile, glowed in His face, shone out of His eyes. Instinctively men recognized His holiness and bowed in worship before it. "Her very walk proclaimed her a goddess," says Vergil about one of the characters in his Æneid. Jesus wore none of the insignia of royalty, and yet there was that about Him which, in spite of His seamless robe, proclaimed Him to be a King, and made men bow down before Him. John the Baptist had been on the lookout for One greater than himself: "There cometh One mightier than I after me," he had said, "the latchet of

whose shoes I am not worthy to stoop down and unloose." And when Jesus presented Himself to be baptized John instinctively and immediately saluted Him as that Greater One of Whom he had spoken. This stern, strong prophet—who neither bowed nor bent before kings or rulers—bent in lowly homage before Jesus, the Galilean Carpenter, and reverently saluted this Man, "holy, harmless, undefiled, separate from sinners," as his Master and King.

III. Jesus and Human Sin. "I have need to be baptized of thee," said John, "and comest thou to me?" and he would have hindered Him. For John's baptism was a baptism of repentance, and as such was never meant for One, "who did no sin, neither was guile found in his mouth." It was a baptism for publicans and sinners, and not for One Who was like "a lamb without blemish and without spot." And yet Jesus gently set aside all John's objections, and submitted Himself to the rite. "Suffer it now," He said to the trembling and shrinking prophet: "for thus it becometh us to fulfill all righteousness."

And here we come across the deepest and profoundest question in connection with the Baptism. Why did our Lord submit to it at all? There were other ways in which His Kingship might have been proclaimed, and the inauguration of His Messianic work celebrated. Why did He choose to begin by being baptized by John with this baptism of repentance? Several answers have been suggested. Some say Christ submitted to be baptized of John in order to do honor to His great predecessor, and to put the seal of His approval upon his ministry. Others say that our Lord's submission to this rite of baptism was in strict accord with His consistent habit of paying respect to the religious rites and ordinances of the Jewish law. Both these explanations have probably an element of truth in them. But as explanations of Christ's action in submitting to the baptism of repentance I am convinced they are inadequate and unsatisfactory. They err through being too easy and superficial. There is a deep and solemn meaning in this act of our Lord's. Indeed, it was the same motive that prompted Christ to enter the waters of Jordan that afterwards prompted Him to bear the Cross. This act, like the final act of sacrifice, was part of the Lord's humiliation, and, like the Cross, is proof of His matchless love for men.

The verse that to my mind throws most light upon this solemn and pathetic incident is that austere verse of the Apostle Paul's: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." When we talk of the baptism of Jesus we must not, as some commentators do, eliminate from it the element of repentance. It was for Jesus as for the rest "a baptism of repentance." But whose sin could Jesus repent of? He had no sin of His own. No, He had no sin of His own to repent of, but He had ours. He repented in Jordan, He made confession in Jordan, of your sin and mine—of the sins of the world. For when Jesus entered our humanity, He so utterly and completely identified Himself with us that He made our very sin His own. He Who knew no sin, gathered upon His head all the burden of the sins of His brothers and sisters—He "bore our sins," "and carried our sorrows, ... and the Lord . . . . laid on him the iniquity of us all."

Jesus Christ was the one Member of our race "without blemish and without spot," the only One Who never had any sin to repent of. But if He had no sin of His own, He felt the sin of His brothers and sisters, felt it as they could not feel it, felt it all the more keenly because of His very purity, and gathering all the shame and the sorrow of it upon His own heart, He went down to Jordan and repented of it in our name and stead. It was a baptism of repentance even for Jesus Christ, only the sins He repented of were not His own but ours. The baptism was an anticipation of Calvary. The same boundless love which on the Cross made Him offer sacrifice for sin, at the Jordan constrained Him to make confession of the sin of the race which He had come to redeem.

And here I call your attention to two methods of dealing with human sin, and for my purpose I contrast the conduct of Jesus and the Pharisees at the baptism. The Pharisees had come, with the rest, to the baptism. But the Pharisees, in their

pride, would have scorned to go down into the waters of repentance. They watched the publicans and sinners submitting to the rite, and very likely thought them fitting subjects for it. But they themselves were content with looking on. They gathered their skirts about them and refused to be classed with the sinners. They were not baptized of John. They set themselves on a height of moral superiority far above the poor penitents who in the waters washed away their sins. But Jesus when He came to Jordan went down to the waters. He took His place among the sinful and unworthy. He made their sin His own. He became "the friend of publicans and sinners."

And here I find two attitudes with regard to sin, two methods of dealing with sin. The Pharisees looked down from the height of their moral superiority upon the mass of sinning men, and shrank from contact with them. "This people, who knoweth not the law," they said, "are cursed." Jesus, on the other hand, stooped down to them: Himself bore the burden and the pain of their sin. Our Lord's method is the only successful method of dealing with sin. You are never going to save the sinner by keeping coldly aloof from him. If you want to save the sinner you must come into contact with him. Yes, and you must take the burden and shame of his sin upon your own heart. That is what is amiss with the Christian Church to-day. Too many of us have taken up the attitude of the Pharisees. There are men and women by the thousand weltering in sin all round us. We do not trouble ourselves about them. We shrink from contact with them, and as a result, we are powerless to redeem them. Converting and regenerating power will come back to us when we feel the sin and the shame of the godless multitudes of our land as if they were our own, when the burden of their guilt rests like a load upon our own hearts, and when as a result, like our Master Himself, we come into actual touch with the lowest of the low and the vilest of the vile, and become the friends of publicans and sinners.

IV. God's Complacency. There is one other incident in the narrative which cannot be left unnoticed. When Jesus was baptized there came a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased." What was there in the Baptism to evoke this expression of the Divine pleasure? Well, if my interpretation of its meaning is correct, it was *the voluntary humiliation* of our Lord that called forth God's approval. It is significant that the two occasions on which God's voice was heard were the Baptism and the Transfiguration. At the Transfiguration we are distinctly told that the subject of our Lord's speech with Moses and Elijah was the decease He was about to accomplish at Jerusalem. That is to say, Jesus was thinking of the Cross on which He was to give His life for sinful men. And the Baptism was the anticipation of the Cross. When He went into the waters He bore men's sins and made confession of them. When He went to the Cross He bore men's sins and made sacrifice for them. And on each occasion the voice came to cheer and strengthen His soul: "This is my beloved Son, in whom I am well pleased." God Himself was "pleased" when Jesus became sin for us. For God, too, hungered and thirsted, and panted and yearned for the redemption of His children. And when Jesus at the Baptism cheerfully undertook it, and at the Cross completed and consummated it, God the Father was well pleased.

"I have a baptism to be baptized with," cried Jesus; "and how am I straitened till it be accomplished!" Not alone before He faced the Cross did that cry break forth from His lips, but also, I believe, before He went down to Jordan to be baptized by John. For that was the beginning of the Cross, and that was the first draught of the bitter cup, and that was the deliberate acceptance of the burden of human sin. What a sacrifice it meant! "How am I straitened till it be accomplished!" "And there came unto him James and John, the sons of Zebedee, saying unto him, ... Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able." What is the condition of sharing Christ's throne? Sharing Christ's baptism. We all want to

sit on thrones. Are we willing to be baptized with the baptism that He was baptized with? Are we willing to bear men's sins? Are we willing to take the load and the shame upon our own hearts? If, like James and John, we can honestly answer: "We are able," we too shall some day sit on thrones; for "if so be that we suffer with him, ... we [shall] also be glorified together."

THE TEMPTATION OF JESUS.

Rev. J. D. Jones, M. A., B. D.

Matt. iv. 1-11.

"Then," says the Evangelist, marking the date, shall I say, of our Lord's temptation, "was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." That word *then* evidently connects the verse with what has gone before, and if you will cast your eye back upon the verse which immediately precedes, you will find it to be that verse which speaks of the heavenly voice and the expression of the Divine pleasure: "And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mark links the two events together in even more striking and emphatic fashion: "And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. And *straightway* the Spirit driveth him forth into the wilderness." Immediately after the Baptism came the Temptation. Immediately after the vision of the opened heavens came the wilderness and the wild beasts. Immediately after the hour of spiritual exaltation came the hour of spiritual conflict. Immediately after the heavenly voice came the grim, stern battle with the devil.

The juxtaposition of these two events—emphasized by all the Evangelists—suggests to me the first point upon which for a moment I wish to dwell, namely, the connection there is between the Baptism and the Temptation.

I. The Baptism and the Temptation. The connection between these two events is not temporal simply, but moral also. The sequence noted by the Evangelists is not accidental merely; it is essential and necessary. Humanly speaking, it was inevitable that Jesus after passing through those profound and solemn experiences at the Jordan should be led into the wilderness, and should there be tempted of the devil.

You will remember that in my discussion of what happened at the Baptism, I rejected the idea that it was then that Jesus first realized His Messiahship. But while I do not attribute to the Baptism all that some theologians attribute to it, Scripture makes it abundantly clear that it was a profound, a tremendous, spiritual experience that our Lord passed through at the Jordan. If it was not then He first realized Himself to be the Messiah, it was then He was called definitely to undertake His Messianic mission; and it was then those special and supernatural powers were conferred upon Him which were to equip Him for His task. The Baptism was, in a word, the dividing line in our Lord's life. Behind Him lay the secluded, peaceful years of Nazareth; before Him lay strenuous months of preaching and teaching and healing and suffering. The village Carpenter had to stand forth before the world as God's chosen King. I say it was inevitable that our Lord, in the tumult of feelings excited within Him by the Call, the Divine voice, the bestowment of unique powers, and the consciousness that His hour was come, should feel the necessity of solitude in order quietly and prayerfully to consider the task to which He was summoned and should, therefore, be led by the Spirit into the wilderness.

And as it was inevitable that our Lord after His call should seek the wilderness, so was it also inevitable that He should pass through some such spiritual conflict as is here described. Consider the circumstances. Christ was being summoned to establish a kingdom. But He was being summoned to establish it in God's way. And God's way was not man's way, nor

His thoughts about the King man's thoughts. Men expected a king who would work dazzling wonders and establish himself in pomp and pride upon David's throne. God's King, on the other hand, was to be the "despised and rejected of men," and His throne was to be the bitter Cross. No man could face all that God's plan for the Messiah involved without a struggle. And that was the question that confronted our Lord in the wilderness: Was He ready to take God's way to the throne? In essence, the threefold temptation was just a threefold test of Christ's willingness to take God's way. For, as we shall see, Satan's appeal from first to last was an appeal to Christ to take a short cut to the throne, instead of traveling to it by the weary, rugged, blood-stained *via crucis*. And, I repeat, some such conflict as is here described our Lord must have passed through before beginning His work. Before undertaking His Divine mission, self had to be fought and conquered and slain. The Temptation was the testing time of our Lord's devotion and loyalty and utter submission to God. These forty days in the wilderness were our Lord's vigil. He met and faced His ghostly foes in that drear and desolate place, and He conquered them. Not that they never afterwards attacked Him. Satan assailed Him again and again—now by the lips of Peter, His friend, now by the treachery of Judas, now by the threats of Pharisees and Sadducees, and again in the last dire struggle in the garden. But the issue was never in doubt. The Man Who came scathless out of the ordeal in the wilderness was bound to emerge Victor out of every other conflict. This victory carried every other along with it. Yes, our Lord's triumph in this dread battle made it certain that He would tread without flinching that sorrowful way which was the God-appointed path to the throne, and that even when the bitter and shameful Tree loomed into sight He would not shrink, but would bravely and steadily march on, saying: "Nevertheless not what I will, but what thou wilt."

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." It was, I repeat, natural and inevitable that the Baptism should be followed by the Temptation; that the call should be succeeded by the conflict. But this I would have you understand: Jesus was just as much God's beloved Son when in the wilderness as He was when the heavens were opened above Him. He was just as much God's Son when with the wild beasts as He was when the Holy Dove brooded upon Him in the waters. And so when assailed by manifold temptations, do you say to yourself that you are still God's son. Indeed, I am tempted to say that the more truly you are God's son, the more sorely tempted you will be. Sonship is not a matter of moods and feelings; like Jesus, you are a son when the heavens are opened above you, but you are no less a son when you have been driven into the wilderness, and are with the wild beasts, and when the devil exerts all his subtlety and force to overthrow the citadel of your faith.

II. Temptation and Sinlessness. Here comes the great difficulty about the Temptation of Jesus: How can we reconcile it with His sinlessness?—for, of course, I take for axiomatic the Scripture statement that He "did no sin, neither was guile found in his mouth." Now I am not going to argue for Christ's sinlessness by reducing the Temptation to a sham fight. The schoolmen held long debate as to whether Christ could or could not sin. Many of them—and they have their imitators even to-day—maintained that Christ was utterly and absolutely unable to sin. They maintained that position under the mistaken notion that they were paying honor to the Person of Christ. But it was a disastrous kind of honor to pay, for it at once did away with our Lord's true humanity; it reduced this struggle in the wilderness to a mere piece of mimic warfare; and it separated Christ by an impassable gulf from His tried and tempted people.

Furthermore, it is against the plain and direct teaching of Scripture. Our Lord "was *in all points* tempted like as we are, yet without sin." "He . . . . *suffered* being tempted." Our Lord felt the pressure and strain of temptation just as we do; He had to fight and struggle against it just as we do; the only difference between us and Him is that He did not yield. He "was in all points tempted like as we are, *yet without sin.*" I am taking it, therefore, for

granted that our Lord was temptable, and that He had the ability to sin or not to sin—in a word that this was a real Temptation. And yet, in spite of it all, Jesus was "without spot or blemish," or any such thing. For notice, to begin with, that temptation and sin are not convertible terms. It is not a sin to be tempted—the sin is incurred when we yield to temptation. It is when we harbor the temptation, hug and cherish it, that temptation hardens and develops into sin.

But this is not a sufficient account of the sinlessness of Christ. For sinlessness in His case means more than abstention from the sinful act: it means a *nature* utterly free from the taint of sin. And while it is perfectly true that we must differentiate between temptation and sin, yet the very occurrence of temptation may in itself indicate a sinful nature. Temptations may arise from two sources: from within or from without. They may arise from within—from a man's own evil heart; in that case, even if the temptation never developed into the sinful act, its very emergence would be proof and evidence of sin. "From within," said our Lord Himself, "out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness." These things may never get beyond the stage of thought, lust and desire. They may never issue in any overt act. They may be strangled and slain as soon as born. Still their very emergence *"from within"* proclaims and proves man's corruption and depravity. "All these evil things proceed from within, and defile the man."

But the point to notice about the temptations of our Lord is that they do *not* proceed from within. These are not evil thoughts born out of our Lord's own heart. They all come to Him as suggestions from without. They are specious and plausible and innocent-looking hints proposed to Him by another. And so, in spite of the Temptation, and in spite of the grim and stern reality of it, Jesus remains "holy, harmless, undefiled, separate from sinners." Nay, I maintain with Dr. Fairbairn, that, far from affecting our Lord's sinlessness, these temptations changed His spotless innocence into something nobler even than innocence, and that is holiness. Innocence is a negative quality; holiness is a positive. You can never tell what manner of man a person is until he has been tested. Christ could never have been preached as the Holy Christ, unless His virtue had been put to the trial. He could never have been held up to the gaze of the world as the Perfect Man, unless first of all He had been exposed to the most searching of tests. He was made perfect through His suffering. He stands on this pinnacle of unapproached majesty and greatness because, though "tempted in all points like as we are," He was "yet without sin."

III. The Triple Temptation. And now, turning to the temptations themselves, you will notice that three times over is the assault made, and three times over is Satan repulsed.

"If thou art the Son of God, command that these stones become bread": that was the first temptation. The fact that after forty days' fasting our Lord was faint with hunger lent power to the suggestion. It was a temptation to put His Sonship to the proof; to use the powers conferred upon Him at the Baptism for His own personal ends, and to make Himself independent of His Father.

And for the second, the devil takes Him to a pinnacle of the Temple and says to Him: "If thou art the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." To understand the meaning of this temptation we must remember the Jewish expectation that the Lord would come suddenly to His Temple. "Cast thyself down," says Satan, "into the courts of the Temple, so that priests and people may see Thy miraculous descent and acknowledge Thy Messiahship." It was a temptation to pander to the craving for signs and wonders, to take a short cut to success, and escape the pain and suffering involved in God's plan of redemption.

And for the third, Satan takes Him to the top of a high mountain and shows Him "all the kingdoms of the world, and the glory of them," and says to Him; "All these things I will give thee, if thou wilt

fall down and worship me." "The kingdoms of the world, and the glory of them!" They had been promised to Christ. But if He followed God's plan, they would only be won by long travail and pain. "Do homage to me," says Satan, "and they shall be Thine, at once and without trouble." It was a temptation to win the world by compromising with the world; to win Palestine, for instance, by speaking fair to Pharisees and rulers. It was a temptation to do evil that good might come; to use unholy means to further noble purposes—like the last, to take a short cut to universal dominion.

But if you will look behind the three forms that the Temptation assumed you will notice that the Temptation itself was one and the same. At bottom, the Temptation each time was this: to take a way of His own instead of the God-appointed way. The path God had chosen for His Son led through rejection, pain, suffering, poverty, until it ended in the bitter Cross. It was from the Cross God meant His Son to rule the world. But in the Temptation Satan suggested that Christ should take a way of His own—an easier way. But Christ thrust the temptation from Him. "The cup," He said, "which the Father hath given me, shall I not drink it?" There in the Temptation He faced it all and accepted it all—"privation, sorrow, bitter scorn, the faithless kiss, the crown of thorns." Yes, and more than that, for He accepted the Cross. In anticipation Christ died in the wilderness. He "became obedient unto death, even the death of the cross."

And from all this I have this word to say about our temptations. Essentially, our temptations are exactly the same as the Temptation of Christ. In its ultimate analysis every temptation is a temptation to choose our own way rather than God's. And our own way represents itself as the easier and pleasanter way. "Privations, trials, bitter scorn," we ask in shrinking fear and dread, "are these the consecrated road?" Yes, these are the consecrated road. "If any man would come after me, let him deny himself, and take up his cross, and follow me." "No cross, no crown." Through much tribulation we must enter the Kingdom of God.

Do you remember that picture, "Diana or Christ"?—a maiden standing before a Roman official in a great amphitheater. She is a Christian, and he is offering her life if she will but sacrifice a grain or two of incense to the goddess. It is a hard choice she has to make: on the one side life and ease, on the other torture and death. And that same choice comes to us. There is no Roman official, no crowd of watchers, no altar waiting for our sacrifice, but every day to every one of us the choice offers: Self or God. And Self promises a broad and pleasant road, and God summons us to a hard and narrow way. Every temptation in the last resort resolves itself into this: God's way or my way? Happy the man who chooses the difficult right way, and who has strength given him to look into his Master's face and say: "I will follow Thee to prison and to death, but I will not deny Thee on any wise."

IV. The Scriptures and Temptation. It is noticeable that Christ met and foiled every temptation with a verse out of Holy Writ. You remember Paul's description of the Christian's armor. The one offensive weapon in the list is "the sword of the Spirit"—"the word of God." That is the weapon with which we are to fight and to overthrow our deadly foes. That is the weapon with which John Bunyan makes Christian overcome Apollyon in the valley.

> "Christian nimbly stretched out his hand for his sword and caught it, saying, 'Rejoice not against me, O mine enemy! when I fall I shall arise,' and with that gave him a deadly thrust which made him give back as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors through him that loved us.'"

These words of Scripture, notice, were "the sword of the Spirit." By their aid he got the victory over the enemy of his soul. It was with "the sword of the Spirit" Christ met and foiled the attacks of the evil one. And the memory of the words of the Bible is still a defense to men. Many a man has been saved from falling in the presence of sore temptation by the recollection of some Scripture word. Let us steep ourselves in the Bible, in its promises and warnings. They will come

like angels to our succor when hard pressed, for still "the word of God is quick, and powerful, and sharper than any two edged sword."

V. Lessons from the Temptation. This Temptation was a *real* temptation. It was no sham fight, no mimic warfare, no make-believe. Our Lord "*suffered* being tempted." Two consequences follow: the first has reference to our Lord. As a result of this grim conflict through which He passed, He is able to sympathize with those who are being tempted. In the midst of our sore trials we may comfort ourselves with the thought that Jesus knows and feels. The second has reference to ourselves. The story of the Temptation tells us that temptation can be conquered. It was as man Christ fought this battle, and it was as man He overcame. Satan did his very worst and failed. Christ's victory is prophetic of ours. We, too, if, like Him, we look up to God, may overcome all the temptations that confront us. We can come off "more than conquerors" through Jesus Christ. The very first condition of conquering temptation is to believe that it can be conquered. There is no need for anyone to take it for granted he must fall. To believe that defeat is inevitable is to make defeat certain.

The Duke of Wellington, during his Spanish campaign, was in a position of great peril, and his safety depended upon his being able to carry his army across a deep and rapid river. So up and down he sent officers to search for a ford, but no ford could be found, and it looked as if he and his army were caught in a trap. As a last resort he himself rode to a hill near by and swept the landscape with his telescope. Away in the distance he discovered a town, and on the other side of the river a small straggling village. "There must be a ford there," the duke concluded. So he sent men off to investigate, and before long they were back again with the news: "Yes, there is a ford." That night the duke marched his men across, and next morning they were in the land of safety. And what I have to say to you is this: "There is a ford." It is a swift-rushing stream, this stream of temptation; but there is no need for any one of us to be swept along it to ruin and destruction. "There is a ford." I can see One on the other side. He passed through the stream where it was deepest and swiftest. And where He went you and I can follow. *Sursum corda!* then, lift up your hearts! "There is a ford." "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. . . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour."

A GLIMPSE OF CENTRAL AFRICA.

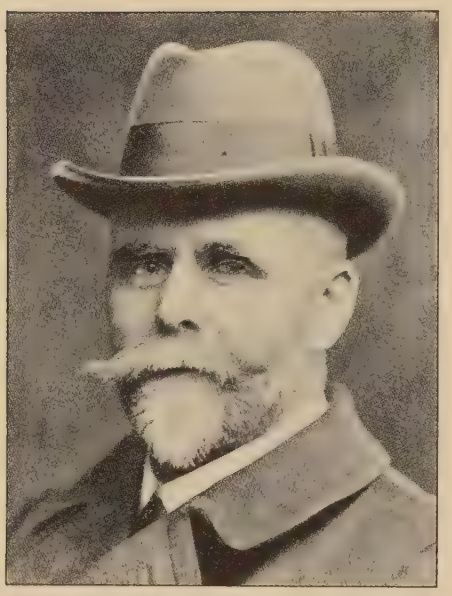
I

Mr. Dan Crawford.

I want to talk to you this afternoon about my heart's darling, Central Africa.

We African missionaries have been accused of having "slang" tongues. As a matter of fact, that is not so. We do not use slang words; we use technical terms. Business people in America talk about exploring Central Africa, or traveling in Central Africa. The technical term is "boring in." And the three divisions of my life for nearly a quarter of a century have been boring in, shut in, and boring out. "Boring in " took me twenty months from London to my station; "shut in"—you get through the door, and the door slams after you, and there you stay—in my case for nearly twenty-three years; "boring out" began something over a year ago.

And here is a coincidence for you. After having been shut in for twenty-three *years,* I resolved to go vaguely due south towards the Cape of Good Hope. After twenty-three *days* of scrambling over the precipices, out through the bamboos, across the grass marshes, I lifted my eyes and saw two spokes of iron coming up from the south. It was my first sight of a railway train for over twenty-three years, and I just blubbered like a baby, such a flood of memory swept over me.



MR. DAN CRAWFORD.

Now, dear friends, I have not learned any of the tricks of the orator. I cannot give even one consecutive lecture; but I want in a very simple way to remove a few cobwebs from your American brains.

The first point is a very simple one. It is the *size* of Africa. The most awful factor in my life has been the aching loneliness that I have known in that great continent. At one period I was one thousand miles from the nearest store, and the longest break in my letters from home was two years and nine months. But I would like to talk twenty hours or twenty years on some of that experience. And, oh, I do want to thank God that I was shut off from that thing you call literature, spelled with a capital L. I thank God that I was shut off with this dear old Book with a million eyes, this Book that never told a lie, this Book that always put its finger on the damning spot, the sin that was going to strangle my soul. The Bible in the far interior of Central Africa has not got the rivals it has in America and Great Britain. It has not got the everlasting newspaper, nor the latest novel. It just has not got a rival.

But I want to tell you that Africa is far, far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes too. *Plus* India and China, give me Australia, and in the three go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes, and even then I have what I believe the Vanderbilts call marginal millions. And yet you hear people speaking as if when you were in Central Africa you could live the life of a sort of week-ender, and just run out to see your friend the Joneses or the Robinsons. Cobweb number one!

The second thing is that Africa never had a *road* to its name. What a tremendous surprise! We never have a horse there, never. We cannot. The tsetse fly wipes off everything of that kind on four legs, and it is beginning to wipe off many of those on two legs, with sleeping sickness. This vast continent is quite innocent of roads. From the Atlantic seaboard to the Indian Ocean, all that Africa has in the shape of roads are trails twelve inches wide and about twelve inches deep—in other words, glorified cartwheel ruts. You cannot get both feet in at once. And you cannot see the track. It has been blotted out by the grass, and you have to feel your way *à la* blind man. You shoot forward your left foot, then drag after it number two, and in this way you zigzag right across Africa to the tune of fifteen miles a day.

And the trail is not straight. Mr. Ruskin tells us that there is not one straight line in nature. We in Africa do not need to be told that; we know it for ourselves. The African is a child of nature and he *will* zigzag. He will do nothing straight. But the real reason why this trail is like an everlasting corkscrew is that the black man never wears, never has worn, a bit of boot leather. And so as he plows across the forest he comes upon ugly thorns and gnarled roots, which he has to dodge, and the result is that every dodge means a twist in his trail. In other words, he is frightened for fear he will puncture his pneumatic tire, his bare black foot.

Now cobweb number three! The *word* Africa itself. Suppose you were talking about Africa to the black man. He would not know what you meant. He would have no idea that you were talking about his country. Africa? What silly thing is

this? Then it would dawn upon you that the name Africa is merely a tag that outsiders have stuck on the black man's country's back. In Central Africa any name that the black man gives always equates the nature. If a man is called Mr. Brown, it is because he is as brown as a berry. If he is called Mr. Smith, it is because he is the fellow who makes a good axe. I was reading to a native one day: "Thou shalt call his name Jesus: for he shall save his people from their sins." Do you know how he paraphrased that and incidentally gave splendidly the content of Christianity? "Thou shalt call his name Jesus: for he is going to do something for somebody else!" No, the black man's name for his country is not Africa. He speaks of it as "the land of the long grass." And that means that the grass is high for nine months of the year, and that it is ultimately thirteen feet high. It is so dense, too, that it blocks the poor little zigzag path out of view.

One of the horrors of African life, to my mind, is that you see nothing but a little blue ribbon of sky overhead, and you must find your way along somehow in the long yellow grass. Another horrible feature about it is this identical color line. It was from this, you know, that Lord Roberts learned to put his soldiers in khaki. Then, too, our friend Leo, Felis, is just the color of that grass. That is why the average man after ten years in Africa is a bundle of nerves. He can never *see* his enemy. Oh, if he only could sometimes!

Not long ago I came across a hunter, and we began the process that you call "swapping yarns." He had been in Africa and, of course, he trotted out a lion. I trotted out twelve I had tackled. He trotted out a snake, and I trotted out a few more. He trotted out his elephant story, and I trotted out a few of mine. Most men have a little phrase, a little characteristic trick, that gives the game away. His little phrase was "presence of mind," and my little phrase was the "presence of God." Let me put it fair and square: You are jaded and tired and done out, and you dump down on some grass. And just as you dump down out shoots a big snake or a leopard. Now, you could not possibly have searched for that snake. No amount of mere mediocre "presence of mind" could have averted that contingency, but—blessed be His name!—there is such a thing as the "presence of God."

But I must get on. My objective is the spiritual side of the work, but before I get to that I must tell you something of the way we live. I told you about our journeying in Africa—about our boring in, and about the fifteen miles per day that we travel. By the time we have done that, we are quite tired out, and we dump down. But our camp must be made. We whip out our little axes with their two-inch blades and in fifteen or twenty minutes the trees begin to crash, and in about an hour and a fraction we have made our camp. But as you look at your men you see that they have a hungry, glassy stare in their eyes, and with that *you* have got to deal. For the time, you must forget your blisters. You missionary must take your everlasting gun and go to get some meat. And you must not miss any shots. You do not dare to miss, for, in Africa, if your game gets away ten yards it is gone. And the lion may get the first look in, and the lion believes in beefsteak just as much as the missionary does. And then, the antelopes, if they get one sniff of a lion, away they go like runaway locomotives, with their heaving flanks, and you won't see them again that day. If you do go back without your meat, then you must get together your little prayer circle and pray: "O Lord, if it be Thy will, put something into the traps." And then you must set your traps in the hope of getting some red-legged partridges. Boring in we have got to make our own house and kill our own beef.

I have said we travel fifteen miles a day, but that is, if we are allowed to. For there on the trail is an ugly black individual, that everlasting roadblock, Rob Roy, who says he is a king. He probably never was a king, never even dreamed of being one. But he has blocked the way and he is holding you up to pay him for permission to pass on. And here comes the rejection of the Cross for many a missionary. Those natives know that we are far better shots than they are. Some of them think that Livingstone was a "softy," that other men have been "softies," Sermon-on-the-Mount men. Dear friends, I have come back out

of it all, and I never shot a man, thank God! But what are you going to do? Here is Rob Roy barring the way, and he wants the very coat off your back; he wants the last shirt you have. And yet, I tell you, that in Central Africa, if you only can get low enough you can have a great good time, for God asks you to take a back seat, and there you have unlimited opportunity of doing so.

Once when I was preaching to a crowd of those men who barred the way, I told them of the death of Christ, of Him Who had all power, and yet came down in abject weakness, and died a felon's death. When I had finished one of the band said: "God was a fool! God was a fool, if He had all power and left His Son to die like that." "Yes," I said, "I have that here," and I quoted 1 Cor. i. 18. "Yes," I said, "it is the foolishness of God, but it is wiser than the wisdom of men."

And now I am coming to spiritual results. A most astonishing thing is that these converted people in Central Africa have a kind of technical phrase for the death of Christ. It is a word from the Bantu language. Whenever they talk about the death of Christ they always speak of "the *victory* of Golgotha." Before leaving Africa I said to one man: "Now before I go to England, just you tell me what that means. I cannot understand it. When the very God became very man and died the death of a felon, I cannot understand how you people see anything but defeat in it." And then that man said something that made me proud my days had been spent for Christ in Central Africa. First of all, he took a little bit of stick and held it up and said: "Here is the Cross." Then he took another little bit and laid it across the first one and said, "Just here at the Cross when Satan did his very, very worst, just here, just then, God did His very, very best." At the Cross the very worst and the very best met.

And that man did a remarkable thing on another occasion. We were going to celebrate the Lord's Supper, and he boldly began to minister. And he just did it tremendously. He dredged the Bible for the most wonderful verses, and he strung them all together. I never dreamed he could do a thing like that. He described the Lord Jesus Christ as dying, not like a felon, but as One Who had Himself taken upon Himself the burden of our sins. Then he went on to express the thought that when those Roman soldiers thought they were nailing Christ to the cruel Cross they were really nailing themselves to the cross. And then how in the midst of the *throne* was the Lamb of God, God's dying Lamb. It is all in that old song:

"He hell in hell laid low;
Made sin, He sin o'erthrew,
Bowed to the grave and destroyed it
And death by dying slew."

O dear friends, I am here this afternoon to testify to the greatness of the power of God through that native. And, by the bye, he had not ranked among the "softies." Fancy such a change in a wild one, who had only known the Gospel for a short time! When he had finished, I asked him which verse he liked best. He said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." I saw that man's point when, reading later in London, "Blackwood's Life of the Cæsars," I saw that not one of the Cæsars had died in his bed. They were noted for their power; but it was power unto devastation, not "unto salvation." Paul is writing to the people at Rome, the saints of Rome, who think themselves the cream of the earth's sons. The people who live in those large capitals do, you know. "But," he says, "you have not copyrighted that word power, have you?" I, too, have a power: "I am not ashamed of the gospel of Christ: for it is the *power* of God unto salvation"!

Now here is a Gospel for Central Africa. They have plenty of power over there, plenty. The lion is pulling down the zebra; the leopard is pulling down the antelope; the big man is pulling down the little man. But there is a new thing coming in Central Africa. I already see it. Where formerly the big man thought he was big in order that he might pull down the little man, now he is beginning to realize that he is only big in order that he may cherish the little one and help him. The Gospel "is the power of God unto *salvation,*" not devastation *à la* Cæsar!

Too many Africans see Christ in a book as we see places on a map, but here is

a genuine case of a young man converted by merely reading John's Gospel. Too big for our elementary school, he went his own way in sin, but still clung to his copy of John as a fetish. Then old Africa—the Africa of sin and sorrow—began to wind its tentacles around him, and he was speedily becoming the usual bleared-of-eye negro to whom Jesus Christ is the Great Unmentionable in his unhallowed hut. But he was reckoning without God and the Word of God, which is not bound—did he not still cling to his copy of John's Gospel? One day the gun-cotton of John's Gospel came in contact with the tinder of his rebellion, and K—— was literally exploded into the kingdom. For out from the pages of "John of the Bosom" came the assertive call: "Follow me!" and that word rugged off the terrible tentacles from his soul. K—— can only explain his conversion in the quaintly choice words: "I was startled to find that Christ could speak Chiulba. I heard Him speak out of the printed page and what He said was: 'Follow me!'" Then it was he entered the new era of reading the Old Book, for was it not a fact that now God was staring out at him from every page, and shouting in his ears? Those rays of light that darted out of Galilee long ago have lit up these dark glens of Central Africa with gladness. Simply and satisfyingly a soul settles for eternity on the living Word of God.

I want to give you one tragic little picture of the spiritual side in Central Africa. One day I had just finished my fifteen miles. I must have been very jaded, for I dumped down on a log of wood lying in the grass. I did not see a native at my left elbow for, as I told you, you never do see anything in Africa. Well, I did not see this native and he growled at me:

"You are angry, sir."

"Oh," I said, turning and dissolving in smiles, " tell me all about it. You seem to know, sir." (In Africa we are all very polite to one another.)

"You are silent," he said, "and that means you are angry."

"What do you mean?" I asked, scenting philosophy.

"Well," he said, "that is the reason why we know that God is angry, because God is silent."

That is the tragedy of those dying millions in Central Africa. They think God is a malignant demon, cold and callous. Stars rise and set, rise and set; up go a million moans from the merciless marshes, and no answer, no answer. God is silent; God is angry. I whipped out my little Bible, and I said to him:

"You think God is silent? Listen." And I turned to Heb. i. 1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And when I read "God hath in these last days spoken," the man stopped me to ask a question. Can you not guess what it was? "'In these last days'?" he said. "Last week, sir?" Then I began to hedge and trim, sneak that I was! But it had to come, and I was obliged to admit that it was nearly two thousand years since God had emptied heaven of His heart's darling, and that all that long, long time America and England had allowed the poor despised negro to go without the knowledge that God had been revealed in the world, that England and America had apparently forgotten the command: "Go ye into all the world." And I was ashamed.

In closing, let me remind you of the fact—it is probably excellent ecclesiastical history—that when the Lord was staggering under the Cross, along the *via dolorosa* to the place on Calvary, they seized upon a negro, the one who has since become Saint Simeon of Cyrene, and they made him bear the Cross of Christ up the hill. Three hours afterwards our Lord paid him back in kind, for He bore all the burdens of that negro on the very Cross that the negro had borne for Him.

I ask your prayers, my dear friends, for those who are out there on the broad marshes of Central Africa.

A GLIMPSE OF CENTRAL AFRICA.

II.

Mr. Dan Crawford.

I want to-day, dear friends, to speak to you a little about the missionary's enemies. As we were drawing near Benguella, where we were to land, yet still so far out at sea that we could not see the African continent, I saw a panoramic parable of the whole missionary situation in that vast continent. Our beautiful blue Atlantic as we neared the mainland became tinged with a muddy brown. *Id est* the brown Congo was vomiting its dirty contents into the blue Atlantic! There you have the sad and symbolic story of decadence on the west coast of Africa. "Evil communications corrupt good manners," and to go out to Africa means to go *down* to Africa, for the tendency is down, down, ever down.

Well, from the day I landed the devil lurked by my side. And I saw that there was one thing he especially wanted. He wanted to sap my gladness, wanted to steal my song, to steal my laugh, to rob me of the joy of my life. But one day I read in this dear old Book: "My heart is fixed; . . . . I will sing"—that is, I'm going in for singing! It was not much, only a few words, but it has shed glory in my darkest places ever since. And, friends, when you find your song in peril just run to David, the sweet singer of Israel, and get a little snatch of one of his songs. Fix your heart on it. Make it the habit of your life.

The other day I was talking with a Cabinet minister in England. He said to me: "Mr. Crawford, I would like your eyes."

"What do you mean?" I asked.

"Well, I would like to experience the surprise that you must be having in seeing the difference between twenty-five years ago and now. What is the biggest thing you have seen in the way of change?"

"Well," I said, "one of the greatest differences between now and twenty-five years ago that I notice is this: that modern materialism has robbed the modern young man of his smile. When I came into town the other morning in 'the tube' there were thirteen clean young English sphinxes before me, with a strained, almost 'struggle-for-life' look on their faces. Twenty-five years ago I would have had before me thirteen genial, joyful, roast beef Englishmen dissolving in smiles."

"What is your point?"

I said: "Do you remember Herbert Spencer's chapter on 'The Psychology of a Smile'? The point to that long chapter is that *nothing on four legs ever smiled a mighty smile.* It is only God's biped, feet in the mud, if you like, but head in the glory, who smiles that wonderful thing called a smile."

"What do you mean?"

"Ah!" I said, "Spencer would never put the sermonizing tag on, but I am going to. Spencer proved that the smile is the coat of arms of the soul. The smile is like the flag over Buckingham Palace. When the flag floats we know the King is in the palace. You see? Ah, 'what shall it profit a man if he gain the whole world' —you in America, they in England, we in Africa—'and lose his' smile? 'The joy of the LORD is your strength.'"

Another thing that I saw at once in Africa was the limitation of self. One thing I was particularly anxious to do—and I asked God that He would equip me for it—was the translation of His Holy Word into the Bantu tongue. The question was as to how it should be done. What I resolved to do was this: not to invite Mr. African to live with me, but to go and live with him in his little native town. So I went at first to Chenda, or Pilgrim Town, on the Kunje River. I was the Lord's pilgrim. For the first twelve days the people stared at me in the most stand-offish manner. Who are you? You are a spy! You are not black. You are white. And for ten days, twelve days, fourteen days, they were very exclusive. But about the sixteenth day they apparently decided to take me in. Then I began what is called "Thinking Black." The normal Bantu speech was pouring into my ears all the time. I had my notebook and pencil, and I tell you, as I found my notebook filling up with nouns, verbs, and adjectives, I just gasped. The verbs have thirty-two tenses, and about ten voices. And the noun is a great big fellow with nineteen genders.

Living as I was with the natives, I saw their normal life. I lived in their beehive huts and even got accustomed to their simple native food. There was a dear old grandmother who used to stir my porridge every morning with her gnarled old hands. She was what one would be inclined to call repellent at first, but she soon developed into a charming old dowager. You should hear some of these old ladies talk! Suppose you are listening to her: She is talking in that wonderful thirty-two-tense language of hers. What does she say? We'll suppose she comes to some so-called ugly word. We should use it, but she! oh no; she is supersensitive, and when she comes to this word she dodges it: "But not to be impolite to the gentleman," and around it she goes. And if a negro brings you four pots of temperance beer, he does not call it that; he says he is bringing you four pots of water. If you invite him to supper and he wants to say No, he says "I am not refusing," but all the time he is refusing.

One very tragic thing is that these natives have never, never had a book. But though they have never had a book, when they look at you their glance goes right through you. Oh, that Negro! He can look through you as though your body were made of plate glass. You now understand why I ask you to pray for every missionary on the foreign field. Those people do not know what literature is, and so the missionary is their walking and talking Bible. They will speak about Christ being in him, and even dare to talk about him as being their God.

Many years after I had gone into the interior of Africa, an Irish friend of mine, a very charming and scholarly man, Mr. Cobbe, with a heart for God's work, decided on a trip off the beaten track in Africa. He wanted to get in touch with the people. I met him at the Lualaba River. When we met, I gripped his hand and he said: "I have come to pay my debt." We lived together for a little while. He was a cultured classical scholar, and a good linguist; he was no use, however, when he tackled a language that had never been reduced to writing. But Christ was living in his heart by faith, and he was a living example.

One day the cannibals came over the hill. Those cannibals are true tories, every man jack of them. You cannot force the missionary on him. He sizes you up for about a week. He is reading *you*. The one thing this African goes for is the eyes. Every morning he comes with his imaginary fishing rod and he goes into the missionary's eyes and fishes out any information he wants. He knows, for instance, if you begin the day with God. Well, this particular cannibal he looked over Cobbe, and he thought he had struck the real thing. He stayed around with Cobbe for about fourteen days, and then he took French leave. "Over the hills and far away" he disappeared. That is also a cannibal trick—no good-bye. Later, that dear friend of mine, Mr. Cobbe, passed away.

Ten years passed. I was traveling in Lubaland and there one day in one of the villages a man came up to me and said: "You are the very man I have been looking for." It was the cannibal who was so glued to Mr. Cobbe. I went to his hut and sat down. And he told me that he had started a new religion. And I found out that the new religion that this man had set up was based upon the worship, not of God, but of Mr. Cobbe, the living epistle. It was enough to have made Cobbe turn in his grave. Here was a man who practically said: "We know about God; but He is too busy off among the stars. He has left us alone. So I will lift up a little prayer to this Christian God and he will pass it on to God. He will have big influence with God." Oh, the tragedy of these poor souls groping their way along if haply they might find a walking and talking Bible!

I want to say, dear friends, that we who live away off there in Central Africa do not at all want your commiseration. We have a great time there shut off from everything. Again and again the Lord has fed us in the most marvelous manner and done many wonderful things for us. I remember when a robber got my boots once how the Lord God gave me another pair in the wilderness. We have learned when we get a pair of boots like that not to ask whether they fit or not. And that reminds me of something that Billy Bray once said. Someone told him that the Lord had put it on his heart to give him

a suit of clothes. "Well," said Billy, "if the Lord has put it on your heart to do this, the clothes are going to fit; for the Lord knows my measure." In some marvelous way the Lord has again and again come to succor us.

Emerson was quite right when he said that in this world there is a law of compensation that really compensates. It is so with the African native. He never had such a thing as a notebook, and the law of compensation has ordained that he should have a most wonderful memory. One day many years ago I limped into a town. I was tired out. The temperature was probably a hundred and two, or more. I did not want to have a meeting; but the people came so insistently and begged so pathetically, that I gave them a broken, little, scapegoat message. Ten years afterwards I came into that same town—I had never visited it in the meantime—and those poor people, like a gramaphone record, had kept that message of mine, and they gave me back my poor old sermon. They had preserved it, passing it on from lip to lip.

Take the matter of light. In Central Africa they have never had artificial light of any kind. The result is that, by this law of compensation, they have wonderful eyesight. They disapprove of artificial light, saying that to light up any dark place is to fight God. When the sun sets, that means that God has drawn the curtains that your eyes might have sleep.

Take the matter of boots. The African had never seen a pair of boots until Dr. David Livingstone came into the interior. So when they saw him they gave him his name accordingly: "The man who has no toes," for they thought he had cut off his ten toes. But when I wanted to cross the Crocodile River, I just got on the back of a native, hung on to him, and he, by taking hold with his ten grips, got me safely across. We who have boots have no grip.

That reminds me of an experience with that dear old grandmother of whom I was just speaking. She became a very bright, joyful Christian saint. One day I came around the corner of the hut and there was this dear old dowager—can I believe my eyes!—dancing, and with a face as solemn as a sermon! I said: "Grandmother, what is this?" Then she said most condescendingly: "Sit thee down, father, and I will teach thee the great doctrine of dancing before the Lord." I sat down meekly and mildly, and she taught me, diagrammatically. She used her old black body for a blackboard. The mouth was for song, she said, but joy also flowed down to the toes. The way to get it out was to dance before the Lord. What did I think about it?

And—my brother missionaries will support me in this—give me a church with the old people. Some people think the old are done for. The dear old friends, they are delightful. They are just themselves. And I am sorry to say that some of the recent generations of Africans make excellent parrots. They take after the missionaries in every way. But the old people just remain their dear old selves to the end. I have seen these dear old grandmothers work. I have seen them hobble out three miles, not as mission agents, but for nothing. At one end of the town I attended the meeting of this old grandmother I was speaking about; at the other end of the town the young evangelist was holding a meeting. He spoke splendidly, but his preaching was not to be compared with hers. The words of the poem just hit these dear old women:

"Life is a sheet of paper white,
On which each one of us may write
A word or two,—and then comes night."

Here is this dear old grandmother. She is a finished metaphor. She realizes that "life is a sheet of paper white"—very dirty sometimes!—and she realizes that her paper is coming to a finish and that she must write close. And, oh, I want that to symbolize my life for God, for I want to be true to Him!

About ten years after I went to Central Africa, my dear wife joined me. All that time I was alone the loudest song of the sons of men was humming in my heart: "The girl I left behind me." Well, I sent a letter, and she dared to come. She joined an expedition that dropped her about two hundred miles from the eastern ocean. I went to meet her, and the British Consul married us. Before he married us I said: "We are going to pray." Down we went on our knees, and down he went too. Just fancy getting a British Consul on his knees! We married in good old Puritan

fashion, with two texts of Scripture. One of the two was: "Abram pitched his tent there. . . . . And there he builded an altar unto the LORD." Brethren and sisters, I challenge you: you have pitched your tent, but have you *builded* your altar? Oh, there is the leakage of power. That is why our prayer languishes; we do not do what Father Abraham did. He did more by building his altar than he did by pitching his tent. Take that, America! Take that, England! You are building your tents and you are pitching your altars, I am afraid, out of the window. I am here to testify this morning—and we are here for business—that I only learned really to pray after I was married. "If *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And who can agree like husband and wife, and hand in hand go to the throne of grace and ask of the Lord a boon or a bounty? Oh, it is grand. There is a verse of Scripture that I think is very much mangled and muddled: "That your prayers be not hindered." That word prayers does not refer to ecclesiastical prayers, or to conference prayers. It means specifically and technically *your* prayers, husband and wife. Look it up and see. It comes in a very sacred chapter, so sacred that we cannot with propriety talk about it here.

The second text of Scripture was very simple. It was: "My beloved, ... my friend." My friends, there is many a husband who is not his wife's chum, who is not his wife's friend. And there is many a wife who is not her husband's chum, who is not her husband's friend. "My beloved, ... my friend," and I tell you where a husband and wife have learned to chum and have a great good time together, there you have the very spice of life itself, the best thing on the planet earth. "I speak concerning Christ and the church." There is that in Christianity that I never found until I was married. I wish I could tell you of our babies born away off there on the frontier, no doctor near, no helping hand. By these things men live, and by these things men love. I would not exchange them for a king's ransom.

These natives have great temptations. Down in the south there is a certain kind of civilization advancing, that civilization that brings drink, gambling, and all the rest with it. It was down that way that I went when I was starting out for England, down there by the railway head, where I and my black friends bade each other goodbye. Oh, how they looked at that railway! Then they asked me to explain to them about some of the things belonging to your so-called civilization. So I began gushing about all your wonderful civilization. How they looked and listened! As I went on telling them of automobiles, submarines, aeroplanes and everything else, trying to draw a wondering look from them—and how I piled it on!—I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said as I stopped: "Are you finished?" And then, dear friends, he punctured my tire with a bang. I will never forget it. He said: "To be better off is not to be better." *To be better off is not to be better!* That was the last speech I heard in Central Africa.

And right across Africa, away on the lonely edge of the marshes, there is no native who would ever think of denying the immortality of the soul. Never! They say: "The dead do not really die." They say: "The body is the cottage of the soul." And no African would say of anyone who is dead: "Mr. Smith has departed." They would say: "He has arrived." And when Dr. David Livingstone died away down on the shores of Lake Bangweolo they said: "He sleepeth." Always "He sleepeth." And against that what do I find in your modern civilization? I find materialism rampant—so rampant that you have no such certainty as that.

You do not need to talk about David Livingstone and others being pioneers of the Gospel in heathen lands. *God is His own pioneer.* In some senses God has preceded us. He has unfurled His own flag. He is not merely talking to those natives. He is shouting at them out of every stick and stone and running brook. Oh,—and I say this with gusto—that wherever we have planted the dear old Bible in those latitudes, we have done it on bed rock, for we realize that there at least is a sure foundation upon which we may build.

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.

Rev. John A. Hutton, M. A.

I should like in these studies to ask ourselves: What is it that lies behind this glowing passage? What ideas? What view of the world is the Apostle contending for? What view of the world is he contending against?

Saint Paul claimed that, in preaching, he did not simply beat the air—meaning, I suppose, that he did not deal with abstractions and unrealities, that in his preaching he was moving amongst the actual and pressing concerns of man. We may well believe that he was no less real and definite and concrete in an Epistle and in such a considered and careful Epistle as this to the Romans. Besides, it was not about nothing, nor was it about things indifferent, that a mind like Saint Paul's would take fire, as it does here. I spoke of this great passage as a glowing one: and that indeed describes it. For a glow is produced, not when you bring a light to some flimsy material; then you have simply a flame and next moment blackness, the surrounding atmosphere in no wise warmed, and your own spirit somewhat depressed by the momentary illusion. A glow, such as you have in this great passage, comes when the element of fire has encountered an obstinate hostility, when for a time the two struggle—the material mass and the challenging heat, the one putting forth all its energy and summoning all its reserves in order to destroy the other: the fire steadily winning the day, first with the evidence of smoke, then with the outburst of little flames, then with the final triumph when the very material which at first resisted can resist no more, and yields itself up handsomely, contributing to the warmth and brilliance and comfort.

So here: they are no indifferent matters that Saint Paul is contending against in these determined and passionate words. Death, life, angels, principalities, things present, things to come, powers, height, depth,—we feel from the very strength and desperateness of his protest that in each word he is grappling with some powerful enemy and contradiction of his faith in Christ.

Let that metaphor from the nature of a glowing fire—that the burning and glow arise from the conflict of flame and opposing things—decide our way of approach. Let us ask: What lies behind Saint Paul and on his side, and what lies behind those opposing things, in this precise clash and conflict of ideas and powers and points of view?

Saint Paul himself—and on such a matter he alone is qualified to give evidence—has told us that one day something happened to him which made an entire break in his life. Jesus Christ appeared to him outside the gate of Damascus. The whole of the Apostle's subsequent life took its direction from that experience. It simply meant everything to him. Instead of the influence of it wearing off, as happens in the case of many an exalted mood, it went on deepening and broadening, until he could say—and he did not need to say it to convince us: for we can see that it was so—that he no longer lived, but Christ lived in him. From that day he believed in Jesus Christ as the Lord from heaven, and loved Him, and lived to bring others into the blessedness of his own condition, with a fidelity and passion and patience which fills us all with wonder and shame. He affects us as never having thought about anything else but Christ all the days of his life. He became—what we might call him, and what he on one occasion comes near to calling himself—an abandoned servant of Christ.

There are passages in which he sets aside his habitual reticence and allows us to see for a moment what the manner of his life was. "Are they ministers of Christ? (I speak as one beside himself) I, more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was

I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And so on, until in our secret hearts we cry: "Lord, have mercy upon us."

Nor did he find it a hard and sad thing to live on this plane of unrelieved consecration. He had his own dark hours. But he never once looked back. He envied no one. Great as were his sufferings they were always less than his joy. All this had its source and fountain in that experience outside Damascus when he saw a light from heaven and heard the voice of Jesus calling him by name.

We know how any deep experience affects our view of God and the world. It will depend upon many things whether our experience at the hands of life will affect us very seriously and whether it will affect us for long. Our Lord prepared us for finding people whose natures were of such a kind that good impressions, the vision of God even, would soon pass away, losing themselves in the general interest of the world or in any later excitement. But He assured us at the same time that there were natures of a nobler order, natures which would receive the vision of God with their whole heart and mind, and within these it would germinate, living on the very substance of such souls and transmuting them to its own spirit. Saul of Tarsus was a man of this order, his life being witness.

But, to dwell upon this point for a moment, any deep experience at the hands of life has the effect of casting over the whole world for us its own light or its own gloom. We cannot but see all things from the standpoint of that experience. Love comes to us, and, as we open the door, it is not love only that we see: we see a lovelit world, a world which dwells in God, "with the sunshine and the swallows and the flowers." And though to those who love, severe days will come, and even because of their love, severe days are sure to come, they will be churlish hearts indeed, who, when the clouds assemble, begin to speak foolishly concerning God, as though clouds were the abiding element, forgetting the day when the sky was blue for them.

But it is not love only which coming to a human heart has the power to make new heavens and a new earth. Any great emotion which is fortunate enough to take hold of us when, for certain reasons, we are ready to enter a new allegiance, may have the same great power.

We may one day see the pinched face of a hungry child, and that may be for us the call of God summoning us to a crusade. Or we may read a book where some social shame is stripped of its disguise, and by the power of art heightened in its cruelty and pervasiveness; and that reading may under God save our own soul as by fire, and rally us, to the depth of our being, to the side of purity against the squalor of the world. It is what we see in some hour of personal tension, which decides what we shall see for many a day: and there are visions of such a kind that never afterwards can a man look out upon life except from their standpoint. Saul of Tarsus saw Jesus Christ risen from the dead. That gave him his world. He saw

> "That Face
> Which far from vanish rather grows,
> And decomposes but to compose,
> Becomes my universe and feels and knows."

Now, the vision of God in Christ, when it comes to a man, does not come, so to speak, into an empty room, nor do its operations and effects occur in a swept and empty place. It is to *a man* that the vision comes: to a wonderful nexus of ancestral inheritances and racial prejudices, to a tumult of impressions, things learned, things seen, things done, and the effects and reactions of all these—to a being, with his memories, his hopes, his faith, his fear, and some predominant temperament or bias. And what the vision of God in Christ does is not to destroy these, but to compel them to take their places in a new life-system in which the vision of God in Christ is now supreme.

At the outset it may seem as if the vision of Christ emptied our life of all its former occupants, all our natural tendencies, all the results of our learning, all

our earlier experience of the world. At the outset there seems to be nothing but Christ and our own direct response to Him. It is a time of something like the bridal joy or the dawn of love when we have only each other; and the world of facts and circumstances has no reality for us. And God permits us such a time. But it is no disparagement of love, and no aspersion on its Divine truth and quality, to say, that this purely lyrical time passes, and ought to pass. Then come the days when our love is deepened and moralized by duty, by responsibility, by absences that make the heart fonder, by the memory of struggles endured, of difficulties overcome. It may be that every high emotion is destined to pass from poetry into prose, from ecstasy to duty, from music to the engaging of an enemy; but there is a noble prose: there is the prose of a Milton where you have a soul moving still in an atmosphere of poetry, of lofty ideas and hopes, with a background in God, and contending in this actual world of conflicting things for the embarrassed soul of man.

When Jesus Christ appeared to Saul of Tarsus outside the gate of Damascus, it was to *the man* Saul that He appeared. It was to a man with Saul's racial and personal qualities. It was to the pupil of Gamaliel. It was to a Pharisee who was the child of Pharisees. It was to an able and serious man. It was to one who by nature, i.e., by the calling and election of God, was a religious man: one who demanded of life that it should mean something, and that it should mean something of such a kind that a man is saved or he is lost according as he devotes himself to that something or neglects it. And above all, it was to one who had conceived it to be his duty to God to blot out from the mind of mankind the pretensions of Christ, that this very Christ appeared, bearing evidences for Paul no longer to be questioned that He was the Lord from heaven.

We read that the vision felled him to the ground and struck him blind. The voice in which out of his overthrow, he whispers: "Lord, what wilt thou have me to do?" is the voice of one in whom that great thing has happened which must happen, and which is of such a kind that until it happens, somehow we are none of us soft enough and suppliant enough and lonely enough to pass through the narrow gate!

But it is no part of God's design to arrest or annihilate the personality of a man. Personality in its pure idea is the work and emanation of God Himself. We must believe that God called us severally into being because He saw no other way.

It had taken all history up to that hour to make a Saul of Tarsus possible. It had taken Genesis and Exodus, and the Exile and the Psalms; it had taken the whole episode of Philip of Macedon and Alexander the Great; it had taken the history of Imperial Rome up to the time of Augustus—to make this Saul of Tarsus, with his knowledge of Hebrew and his knowledge of Greek, and his agony concerning God, all fermenting in his blood; and it was no part of God's will that Christ's intervention should annihilate that costly piece of work.

Saul rose from the earth with a terrible silence in his soul—a silence like the silence of an impeded flood just before it finds its way. He arose from the earth and was led by the hand into Damascus. For three days he sat there in silence, in the darkness of total blindness also; and we read that for those three days he neither ate nor drank. What went on within the soul of Paul during those three days we do not know. But we can imagine. In the light of all that he became, we can be almost sure. A man can think a great deal in three days, especially if he be quite alone and if he is suffering—without physical pain.

At the end of three days God sent a good man to open his eyes. In God's view, that is to say, Paul was ready to take the road again. In the Book of the Acts we are told that as soon as his eyes were opened, Paul preached in Damascus that Jesus is the Christ. In the Epistle to the Galatians, Paul rather seems to say that as soon as his eyes were opened he went away into the desert of Arabia. I do not think there is any contradiction; and I have no patience with people who make a great deal about such discrepancies, when what we are dealing with is the agony of a human soul on its way towards God.

What I suppose really happened was that

Paul, after his eyes were opened and he was calm enough to speak about himself, confessed at once, there and then in Damascus, that Jesus is the Son of God. That he knew. At that stage perhaps it was the one thing he did know: that Jesus, Jesus of Nazareth, Whom, I believe, Paul had known in the flesh, Whose death it is most probable he had witnessed—that that Jesus was, and had all the time been, the Son and Gift of God to this world, which in its blindness and in the perverseness of its religious prejudice had nailed Him to a felon's cross. Paul knew that, and there and then he said it. So far that was all he knew. Then, I take it, what happened was that the fight, properly speaking, began within Paul, when after the onslaught of the risen Lord, the *man* within him rallied, and Christ, Who was well set in the citadel of his life, issued out to subdue and transform the outlying provinces.

For Paul was one of those who must be unanimous. One of those who cannot endure to live on what I have often called the principle of bulkheads: one compartment of their life devoted to faith, another devoted to thought, another to things —with no mutual intercourse or control, each paramount within its own sphere, but no one of them supreme. Paul was one of those ultimately sincere men to whom life must be one since God is One. And so, I take it, Paul asked to be allowed to go away by himself for a time in order to think about things, to bring things together again in some new and organic system; especially to think how his whole life had broken down under him, and how he must rebuild it—its philosophy, its reading of history, its daily practice—Jesus Christ Himself being chief corner-stone, in whom each several building (or compartment, we might say) fitly framed together, should grow into a living temple in the Lord, for the habitation of God.

II.

"But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia." Gal. i. 15-17.

A great experience condemns a man to the task of reconstructing in his thought and imagination the world in which that experience took place. In a great experience a man has come upon a new order of realities and he must find room for those realities. Henceforward he must see life and all things under the aspect of that experience which has now become for him the heart of all reality, it may even be, his one indisputable fact. Henceforward all his earlier facts, all his habitual ways of considering life, all the incidents, all the ideas, all the beliefs which went to the making of him, range themselves into two companies or forces. On the one side are gathered those things which seem now to have been leading up to the hour of his great experience, or which seem now to corroborate his great experience; and on the other, the things which seem now, looking back, to have been all along in conflict with that experience, or to be now most manifestly in conflict with it.

Paul's one indisputable fact, the one experience which for its depth and authenticity had for the time reduced all other facts to insignificance, was this: that, on the way to Damascus, Jesus of Nazareth as Lord and risen from the dead had appeared to him and summoned him by name. That was the one thing he knew; and henceforth, so long as he maintained his living contact with that experience, his entire life system—all his interests, habits of mind, prejudices, beliefs, hopes, fears—must be coördinated and organized round that central point of light.

It was a very deep instinct which led this man, as soon as he had recovered from the bewilderment of this crisis, to go away by himself to think about it and to think about everything. To think about it, not with the view of undermining its authority, but with the view of doing it honor and giving it its place at the center of his life, henceforth to dominate everything.

As our Lord after the descent of the Holy Spirit upon Him at the Jordan

hurried away into the desert, to think about all that was involved, to face in solitude the life which the summons of the Eternal Spirit had imposed, to estimate the cost and to assure Himself of His resources in God; so His servant, Paul, went away by himself into a solitude which would permit and encourage this great experience to unfold all its implications. Three years later, he tells us, he returned and went up to Jerusalem, and conferred with the older apostles, not as one who was inferior to them in the mystery of Christ, but as one who also had seen Christ face to face in solitude and agony and peace.

And now, let us think, with as much simplicity as we may, of the truth about God which this revelation of Jesus as Lord would bring to Paul—the truth which forever afterwards formed the basis and motive of his life, the rock of confidence against which the waves of a contradicting world dashed and hissed in vain. And such an inquiry is most relevant to any deep study of this great passage in his Epistle to the Romans. We cannot read that passage or hear it read without feeling that the Apostle is fighting over again an old battle, though now in a more radiant mood, with years of experience of Christ to give power and endurance to his spirit. We feel that once again waves of hostile things, dark sinister shapes are assailing the last convictions of his soul, and that he is beating them back, not with a weapon hastily forged or chosen in the very moment of fear, but with a weapon, a final attitude of his whole being, prepared long beforehand, and found triumphant in many an unrecorded struggle. He beats back those sinister, insinuating foes—which later we propose to discover in their more modern guise under such words as "angels, principalities, powers, things present, things to come, height, depth, any other creature" —he beats them back, not by any weapon of ingenuity, but simply by falling back upon one great truth, upon one well-remembered fact and experience—the truth and fact and experience which confronted him on the way to Damascus and which he wrought into the very fibers of his soul during those silent years in Arabia.

As we get older, life, considered ultimately, becomes simpler. If God is, and if God is according to Christ Jesus, then all is well for those whose lives are conducted on the basis and principles of such a faith. If God is the Father of our Lord and Saviour, Jesus Christ, then there may be a thousand things still mysterious and beyond our power to comprehend or imagine, but we have at least a way of looking at our life which enables us to stand up to the contradictions of experience and to meet the affront of death.

Speaking for myself, I find it more helpful and sustaining to put the ultimate question of our faith thus, and to ask, "Is God indeed the Father of our Lord and Saviour, Jesus Christ?" than to ask: "Is Jesus Christ the Son of God?" The question is the same; but, for myself, I tend more and more to come to God through Christ, than to come to Christ through God. I tend more and more to clothe God with the qualities and attributes of Christ, than to clothe Christ with the qualities and attributes of Deity. And I venture to think that this is nearer to the theological method of the New Testament, and nearer to what is the behavior and instinct of our soul in prayer and in any time of spiritual distress.

The God in Whom we Christians believe is not merely a nexus of categories, such as omnipotence, omniscience, unchangeableness and the rest. The God in Whom we Christians believe is the God and Father of our Lord and Saviour, Jesus Christ. To use the very language of the New Testament, "we believe in God through Jesus Christ our Lord." Yes, we might go all the length and say we believe in God for the sake of Jesus Christ. We believe that Christ was and is in the bosom of God from all eternity. We believe there is a Cross in the Godhead, for we believe there is a heart in the Godhead, and what is the very function and glory of a heart except that it will break, if need be, in the agony of its love.

What I want to be assured of (and the whole effort of Christ is to assure me) is that the power which brought all things into being and sustains them—a power which I do not need to be convinced is infinite—is a power which is penetrated by Christ. I want to be assured that Christ is the constitution of the Godhead.

For we men and women do live in an isle of terror, surrounded by spaces before the bare idea of which our spirit faints and grows cold. We are here for a day and are gone. And, soon or late, it all comes to be too strange, too weird, too disheartening: until something happens either to make it credible to me that love may be as infinite as power and more ancient than power; or so to win my heart to a holy life in this world that I shall have no disabling anxiety concerning what may lie beyond.

Now the presence of Christ in the world is for me that persuading, reassuring thing. I confront the misgivings of my soul with the testimony, the faith and the experience of Jesus. I know, of course, that here there is no logical necessity. Christ cannot coerce me into believing that the Infinite God is His Father, that the heart which beat in Jesus beats in God. But He asks me to believe this. Life appeals to me to believe this. The signs of love in the world keep calling to me to disregard the contrary signs. And behind everything, at the end of all my thoughts and despairs, I come upon this Jesus Who lived in this Holy Love, Whose soul dwelt in it, Whose face shone with the light of it, Who bore up through life on the hidden wings of it, Who leaned back in death into the arms of it, and Who appeared to one here and there of those who knew Him, in the unworldly glory of it.

Life, which is the contrivance and hand of the Eternal Spirit, has its own way of discovering to each of us the nature of reality: life chose its own way of discovering to Paul that the nature of reality is Christ. Like a beacon, that "light of the knowledge . . . . of God in the face of Jesus Christ" made long inroads and avenues of light, backward, forward, upward, downward, and in that light Paul's spirit abode, issuing forth and returning again until his day was done.

Now, the thing which the revelation of Jesus as Lord meant above everything else to Paul was—to put it in a phrase from this passage—that God is *"for us."* In a sense, of course, as a devout Jew he had always believed that God stood in a definite relation to men. In a sense, too, as later on he saw, the prophets and psalmists had conceived of God in warmer and more loving terms than had been permitted by the Rabbinical schools of his own time and of immediately preceding times.

But it was to Paul, a Pharisee of that day, that the risen Christ appeared.

God had been to him as a taskmaster overshadowing his private life, coming upon him suddenly in moments of unworthiness. The most that even a good man might do with regard to God was to maintain a sleepless vigilance over his own behavior, occupying himself with appointed ceremonial acts and observances. And when he had done all this, a man had the miserable feeling that still he had fallen short. He was always, as it were, on his trial before God, and in that trial always stood condemned.

But the revelation of the risen Lord had changed all that; and it is the greatness of Paul that he grasped what was involved in this change to such a depth and with such clearness of vision and such hardihood of doctrine and practice as, under God, to have affected the religious life and the religious philosophy forever.

Paul saw God in Christ—not imputing unto men their trespasses. Henceforward, Paul began with God. He saw God freely giving His Son to the world, not asking first whether the world was fit to receive Him. Indeed, he saw—and this was the amazing thing, which, as he pondered it, brought on the revolution in his faith—that God sent His Son into the world, not because the world was worthy of Him, but because it was *not* worthy of Him. "God commendeth his love to us"—so he once expressed himself—"in that, while we were yet sinners, Christ died for us."

God was not to be conceived, therefore, as a Power seated upon a throne waiting for something to happen: He was a loving Spirit urging Himself into the hearts of men.

What, then, is required of us men is not that we shall work ourselves up to something, but simply that we shall open our hearts to One Who is there. Goodness then is not mere correctness; it is communion —communion with God, the passing into our lives of the supernatural life of Jesus.

It was Paul's ignorance of this and his neglect of it that had led to all his religious misery. He had been like a man climbing

a mountain, avoiding chasms and shuddering under beetling masses of rock, in order to reach God at the top. Now, he could begin with God at the bottom. He saw clearly now that sin was simply the absence of the Holy Spirit, and the misery of sin simply the absence of faith in that full forgiveness which Jesus declared and which Jesus had bequeathed.

From time to time it has been alleged, and attempts have been made to prove it, that Paul practically introduced a new faith; that he was the founder of a new religion which in its characteristic words and ideas is different from the religion of Jesus. And so we have had the cry "Back to Christ," with the insinuation that, in our devotion to the Pauline interpretation of Christ, we had departed from the pure witness to God of Christ Himself. Words from the Sermon on the Mount are quoted, and these are contrasted in their simplicity and directness with the strained and controversial language, say, of this Epistle to the Romans.

But the more deeply the Gospels and the Epistles are studied, the more deeply we breathe the spirit of the one and of the other—and this we will do, not in our days of easy and complacent curiosity, but in our hours of misgiving and of necessity and of unworldliness—the more reason shall we have to confess that the Jesus of history Whose mind we have in the Gospels has simply become the Christ of experience in the writings of Saint Paul.

It is true, of course, that Paul is a man, and a man of very unusual moral and intellectual dimensions. And it is no part of Christ's proper influence upon His disciples to paralyze their own individual life, making them impersonal echoes of Himself. Christ works in men as He promised He would in the world—first the seed, then the ear, then the full corn in the ear. The ear is not the seed, and is not at all like the seed, but it sprang from the seed by an invincible process. A disciple is faithful to his master, not by repeating in later circumstances words which the master uttered in his day. A disciple proves that he is faithful by embodying in his words, and in the impression which he makes upon his time, the kind of atmosphere and influence and spiritual direction which his master created in his day.

And what people should ask who are in any honest doubt as to the relation between Jesus and Paul, is whether there is not in the whole impression and testimony of Paul a background of ideas concerning God and man and life and duty such as were strange and indeed abhorrent to him until Christ encountered him and first compelled, and then convinced, him to accept them as the truth.

It is not at all to be wondered at that Saint Paul should say things that were entirely his own. He had a story to tell, his own story, the story of how Christ—and all that Christ meant as to God and men and everything—had come into his life. It is not to be wondered at that he has much to say of the struggle and the process, of the inertia of his own nature which opposed the great change, of the hostility of his own prejudices. It is not to be wondered at, that, in his great desire that others, especially men of his own race and of his own traditions, having his own difficulties and repugnances, should not allow those traditions and difficulties and repugnances to close their hearts to this Christ Who had made new heavens and a new earth for him; it is not to be wondered at that for the sake of these he reasoned and argued and interpreted. He himself tells us that to the Jews he became a Jew, that is to say, he put himself once again at the standpoint of a Jew, and summoned back to his own imagination all the possible and conceivable obstacles to the acceptance of Christ, which could occur to a Jew, and why?—"if, by any means, they also might be saved"!

But pierce through that language of controversy and appeal, and what have you? What is the conception of God which lies behind? Is it not that God is the Spirit of forgiving love, the Father in Heaven Whose redeeming passion in Jesus endured the Cross, Who gave Himself to an undiscerning world? Is not the great faith behind the entire Pauline literature simply this: that God is "for us"? But that was the faith and testimony of Jesus which He sealed by His patience on Calvary.

It was God's acceptance of Christ, it was the ratification by God of Christ's whole

enterprise on behalf of man—and this the appearance of the risen Lord attested for Paul—it was this, that is to say, it was Christ, Who gave Paul the God Whom he preached.

God is altogether on our side. And if this be so, what hostility from the side of the world, or from the region of our own thoughts and memories and fears, is worthy to be compared with this final and blessed resource? True, we may be called upon to suffer. "We see not . . . . all things put under him"; but we see Christ. It is true that the world will organize itself against us. Without may be fightings, within may be fears. Persecution, famine, nakedness, peril, sword—that may be our portion. (Nay, it had been their portion.) The words of the Psalmist may be the only words that suit our case: "For thy sake we are killed all the day long; the world regards us as sheep meant for slaughter." But there is always something that can come nearer to us than all these threatenings: "Oh, the deep, deep love of Jesus!" "Who shall separate us from the love of Christ?" Surely, "no conceivable power of life or of death, or of the angelic hierarchy, nothing in present circumstances or future destiny, no possible force; neither the highest height of heaven nor the deepest depth of hell, no possible creation of God other than what we now know to exist, shall be able to tear us from that which holds us in a grasp strong as the oath of God—His love to us in Christ Jesus our Lord."

"We are not to build the edifice of a life which at the top is to be within sight of God. We are to start from God Who from eternity and all along has been beforehand with us: in His external personal love predestinating, creating, calling, pardoning, holding and keeping us in continual growth for eternal glory. And the one power of religion is, therefore, faith—that faculty by which we look continually out of ourselves, and, starting from God, committing ourselves wholly to God, raise the fabric of life, in the community of a true human brotherhood, upon the secure basis of the love of Him Who created us and will satisfy utterly the being which He has given us."

Human speech can go no further than that.

(To be Continued.)

SAUL.

Rev. John A. Hutton, M. A.

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

It has been given to a poet to write the great comment on this verse of Scripture—a comment so deep and far-reaching that anyone who has ever let out his spirit to it will never be able to endure any interpretation of a shallower kind.

The poet Browning, in a poem entitled, "Saul," has allowed his heart and mind to ponder this pathetic story, in which we read that when a black mood was upon Saul, he was wont to send for the young man David who would play to him upon the harp; and that, as the music filled the air, it found its way to the very sources of Saul's life, cooling the fever of his spirit, "knitting up the ravelled sleeve of care and steeping his senses in forgetfulness." As the melody rose and fell, cloud followed cloud away towards the horizon, and the sun would shine again, and Saul would come to himself.

We need not wonder that it should have been given to a poet to say in a final way all that may be said upon such a delicate and unworldly incident. What is poetry if it be not insight? What is a poet if he be not one who, in virtue of his superior sensitiveness, has been elected by God to feel, to perceive, as reality—and, indeed, the only reality—obscure and fugitive things which might escape our grosser minds? The prophets of Israel were poets; it was their poetry which made them authentic voices of God.

I remember reading, many years ago, of an invention to be used in war. It was a shell so contrived that it would explode at the touch of a certain ray of light! You might strike the shell with-

out effect. But let light of a certain quality fall upon it and immediately its ingredients would tear a way for themselves from their bondage. That is the idea underlying this incident, as the poet sees it: the music is the quiet light of God which, by virtue of its profound correspondence with the deep heart of man, falling upon that heart, awakens there a response so invincible that nothing can withstand it.

It was the great belief of this poet—the thing which in my own view was most characteristic of him among the poets of his time—that just this was the final truth about a human being: he was so made that, speak the right word and his soul will arise out of any depth of shame. And that is what he sees in this part of Saul's story, which now I should like to follow under his guidance.

A dark mood has fallen upon the king, and Abner has sent for the young man David that he may play to him. Presently he comes and, after a word with Abner, enters the tent where for three days now Saul has sat in darkness, with his soul in darkness. In the outer tent he paused for a moment, knelt down and prayed, then lifted the curtain and stood in the darkness with the stricken king. "Here is David, thy servant." But there was no response. Slowly, as his eyes grew accustomed to the darkness, he saw the grand figure of the king, standing. David said not a word. He removed the lilies from the harp strings and began to play. First he played the tune that the sheep know, which calls them home in the evening. Then the tune which makes the quails follow the player. Then the wine-song which the reapers sing when, standing amid the fullness of the harvest, they feel the joy of life. Then he played the funeral dirge "when the dead man is praised on his journey." "Bear, bear him along"—the harp seemed to say—"with his few faults shut up like dead flowerets! . . . . The land has none left such as he on the bier. Oh, would we might keep thee, my brother!" Then he played the marriage hymn; then a battle song when strong men forget to fear; then the chorus of the priests as they approach the altar.

At this David stopped; for there "in the darkness Saul groaned." His head moved, causing the jewels in his turban to flash. It was as if life was coming back; it was like the rustling of the wind which comes up with the dawn. But David bent over his harp again and sang. He sang of the beauty of God's world, and the good gift of life. He sang of cool rivers and shady trees, of the hunt and the welcome sleep among the bulrushes. And at the last he sang the story of King Saul—that story as it might have been, as it still was, beyond the walls of the poor king's dismal mind. He sang of Saul's father; of Saul's boyhood—that boyhood of wonder and hope; of the marvelous ways also of God by which Saul was now become king. He sang of the king's brave deeds, of his beauty and strength, how nature and the people's choice and God's anointing, all crowned "King Saul."

As his song proceeded the minstrel's heart had grown warm; so that when the last word had to be sounded, and David cried, "Saul!" it seemed to be the trump of the Lord. Saul "was struck by his name," says the poet. And suddenly, as the piled-up avalanche is let loose and rushes down the mountain-side, leaving the mountain black and bare, yet capable of verdure by and by, so all the blackness rolled away from the soul of Saul. "Death was past"; but life was not yet come. His hand pressed his brow, then fell; then "arm folded arm" across his breast. Thus he stood.

But what should the minstrel sing now? How keep Saul free? How hinder him from falling back? How lift him and keep him out of the toils and the shame of the past?

Again the minstrel bent over his harp and sang. But 'twas "Thou," O God, "Who didst" give him the song. He sang of the progress of life, of the difficult but sure ascent which points to a triumph that is coming in the fullness of the days. He sang the glorious Gospel and declared that by the mercy of God a man's past might be past for ever; that the best may yet be coming. "Is Saul dead?" So be it: "In the depth of the vale make his tomb." Let a new Saul arise from the grave of the old!

As he sang, making the offer of a new

beginning to the man, the look of care passed from the face of the king. A great gentleness came over him; something hard had melted. He drew the young man towards him and set him between his knees. There he sat, stroking David's yellow hair. And oh, how David loved him then! How he yearned to fill Saul's life with love, and with the power to be great forever!

". . . . Could I help thee, my father, inventing a bliss,
I would add, to that life of the past, both the future and this;
I would give thee new life altogether, as good, ages hence
As this moment—had love but the warrant, love's heart to dispense!"

"Then the truth came upon me," said David. And this was what he saw: As a man, I have a certain faculty for knowledge; but how poor and weak compared with the Divine wisdom which appears in this orderly universe! I have forethought; but how weak it is beside the infinite care of God! Every faculty which I have I find in God—in an infinite degree. Just now as I played before Saul to deliver him from his frenzy, as I looked upon his weakness and loneliness, I loved him. But if I loved him, will not God love him more? How God must love him—to judge from my love! Or, is it to be supposed that God has given me faculties of which He Himself is void? If in ninety-nine things God manifests powers which I possess, the only difference being that He has them in infinite degree, why should it be supposed that in the hundredth thing it should be otherwise? If ninety-nine doors open, why "should the hundredth appal?" If God goes beyond me in the least things, will He fall behind me in the greatest? Here in this matter of loving—loving the weak, the broken in spirit—shall "the creature surpass the Creator?" "Would I . . . . do all for this man," and will God do nothing? Would I suffer to lift this man from the dust, and will not God? Then,

"The loving worm within its clod
Were diviner than a loveless God
Within His worlds."

Can God be less loving than I? Nay! "'Tis Thou, God, that givest, 'tis I who receive." The love that I feel is already in Thee before it could be in me. What is it that "stops my despair" as I think of my own helplessness to remove Saul's misery, or the world's misery? It is this; that what I would do, God has done or will do. He surely

"Would never need that I, in turn,
Should point Him out defect unheeded,
And show that God had yet to learn
What the meanest human creature needed."

That cannot be; shall not the Judge of all the earth do right?

"Would I suffer for him that I love? So wouldst Thou—so wilt Thou!
So shall crown Thee the topmost, ineffablest, uttermost crown—
And Thy love fill infinitude wholly, nor leave up nor down
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As Thy Love is discovered, almighty, almighty be proved
Thy Power that exists with and for it, of being beloved!
He who did most, shall bear most; the strongest shall stand the most weak!
'Tis the weakness in strength, that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

There his mind came to rest—there, in the love of God. As he made this great thought clear to himself, dwelling upon it—of God, out of the stress of His love, giving Himself eternally to man, all nature (he tells us) took on a new meaning and from that moment bore herself differently towards him. The hills, gray with early morn, the beasts of the field, the birds, the running streams, all murmured to his spirit: "E'en so, it is so!"

"Take all in a word; the truth in God's breast
Lies trace for trace upon ours impressed;
Though He is so bright and we so dim,
We are made in His image to witness Him."

"The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too—

So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, My hands fashioned, see it in Myself!
Thou hast no power, nor mayst conceive of Mine:
But love I gave thee, with Myself to love,
And Thou must love Me Who have died for thee!'"

PERSONAL CHRISTIAN DISCIPLESHIP.

I. HOW TO COME TO CHRIST.

Rev. G. Campbell Morgan, D. D.

"Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see." John i. 38, 39.

"The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. xxii. 17.

I do not propose an exposition of these texts. I have selected them because they contain the simplest formula of invitation which Christ gives to men, and because they constitute the first and the last of the recorded utterances of His public ministry.

In the days of His flesh, the days of visible presence, the call was most simple at first hearing. To come to a person who stands before you and calls you, is perfectly easy. To-day it seems equally difficult. How are we to come to Him Whose form we cannot see, Whose voice we cannot hear, Whose actual material body we cannot touch? This sense of difficulty is widespread. The question is perpetually asked by intelligent souls who are groping in the darkness and desiring light: What do you mean when you tell us to come to Christ? How are we to *come?* The difficulty was graphically expressed in F. T. Palgrave's hymn:

"Thou say'st, 'Take up thy cross,
O man, and follow Me':
The night is black, the feet are slack,
Yet we would follow Thee.

"But oh, dear Lord, we cry,
That we Thy Face could see!
Thy blessèd Face one moment's space!
Then might we follow Thee!

"Dim tracts of time divide
Those golden days from me;
Thy voice comes strange o'er years of change;
How can we follow Thee?

"Comes faint and far Thy voice
From vales of Galilee;
Thy vision fades in ancient shades;—
How should we follow Thee?"

In endeavoring to answer that question I shall consider, first, what the invitation meant in the days of His flesh; and secondly, what it means to-day.

I. First then, what did coming to Christ mean in the days of His bodily presence amongst men? I shall ask you to notice (1) some very simple cases; (2) some cases that were not so simple; and (3) I shall ask you to observe that the simple cases were not so simple as they seemed.

(1) First then, as to the simple cases.

When John the Baptist had indicated the Christ saying: "Behold the Lamb of God," and Andrew and John began to walk after Him, our Lord, turning, looked upon them, and said: "What seek ye?" They replied to the enquiry by asking Him a question: "Rabbi, where abidest thou?" And He said to them: "Come, and ye shall see." The invitation was perfectly simple. They walked with Him to the place where He abode, and they talked with Him till eventide. We say to-day, If we could do that, we should understand what you mean by coming to Christ.

He spoke the word to Simon and Andrew, James and John, perhaps a little more than a year later: "Come ye after me, and I will make you to become fishers of men." They left their friends, they abandoned their nets, they went after Him

actually, and shared His fortunes for about two years. That would be comparatively easy. I think I could do that.

When the disciples were preventing the fathers of Salem from bringing their children to Jesus, He said: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." They were placed in His arms, and felt the touch of His hands upon their heads in blessing.

To walk with Him to the place where He lives, to talk with Him till the sun goes westering; to actually leave the place of daily toil and walk with Him through the years along the highways and the byways of our native land; or to bring our children actually to Him and see them nestling in His arms close to His heart would be simple; but how are we to come to Him to-day, when we are unable to see His face or hear His voice?

(2) Let us now look at some other cases, which are not so simple. When in conflict with the rulers, Jesus said to them: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." Here we begin to see that coming to Him had some other significance than that suggested by the earlier illustrations. He said: "Ye will not come to me"; but they did come to Him; they were even then standing confronting Him, they might have stretched out their hands and touched His robe. They did come; but He said: "Ye will not come to me."

To the disciples at Cæsarea Philippi He said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." A little later to the multitudes He said: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

First to the disciples, the men who had come to Him, who were close to Him, right there with Him, He said: If you are really coming to Me, you must deny yourselves, and take up your cross daily, and follow Me. But they had come! Nay, they had not! Presently, when turning from the house of the Pharisee to the multitudes eagerly crowding after Him, He said, If you are coming after Me, you must take up the cross. You do not come to Me by coming thus to Me, you are not coming to Me when you are near Me.

When He stood on that last day of the Feast of Tabernacles, in the midst of the multitudes, and said: "If any man thirst, let him come unto me, and drink," He had no material water to offer them. The thirst to which He appealed was not physical, and the coming to which He referred was not physical. The multitudes had come. How were they to come?

(3) The simple cases to which I have already referred had more in them than at first sight appears. The walk and talk with Him of Andrew and Simon were not the real coming to Him. There was a profounder significance in His word, as they proved in the long issue. The departure from kindred and calling was not all of the coming which made them "fishers of men." The holding in His arms of the children, and the laying of His hands upon their heads, were not the deepest meaning of His word: "Suffer the little children . . . . to come unto me."

These illustrations at least teach us that in the days of His flesh, to which we look back with longing eyes, coming to Him meant more than physical nearness. Its real significance even then was spiritual. Because the call of Christ to the soul is spiritual, it is easier to come to Christ when He is not present before the eyes in bodily form. There came a day when Paul wrote in one of his letters: "We henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more." In that great word Paul was exulting over the passing out of sight of Jesus, in order that Christ might be apprehended more easily in all the spiritual realities of His nearness. His presence made it difficult to do that. They came and walked and talked and sat with Him, and thought that was all of coming; and He had no greater difficulty than that of teaching them that this was not so; that this kind of coming was not coming at all unless there were something deeper, profounder, within it. The incarnation, in this world, was transient, and until the days of His flesh were completed the Lord Himself had to say: I am straitened. I cannot

perfect My work until, through the process of My Passion-Baptism, I have passed into larger spiritual life, wherein, not a few men in Cana to-day and a few in Sychar to-morrow and a few more in Jerusalem a little later, can see Me and deal with Me; but men the round world over—in the city and on the river, in the desert and on the mountain, rich and poor, high and low—shall no longer be hindered by the geographical and corporeal limitation of My human presence, but shall find their way to Me in all My spiritual power.

II. Now let us enquire, What does coming to Him to-day mean? Having attempted to indicate the spiritual value in that invitation as He uttered it in the olden days, I now proceed to take these very stories in order to show how we are to come to Him to-day. The field is a wide one, and the truth might be illustrated by every occasion upon which our Lord made use of this formula of invitation. Therefore I shall confine myself to the three occasions upon which His use of this word "Come" was evidently more than physical.

(1) Take the first of these. To the rulers He said: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

In that wonderful word of Jesus we have a revelation of the false and the true method of dealing with the Divine oracles. These men searched the Scriptures, diligently searched them, because they had the conception that there was a mystic value of life in the actual letters of their Scriptures. One of the great teachers of the time uttered the view in this formula: "More Thorah more life"; and interpreted his meaning as being that the more a man knew of the letter of the Scripture the more he possessed of mystic and Divine life in his soul. It was a false conception, and Jesus rebuked it: "Ye search the scriptures, because ye think that in them ye have eternal life." He then gave them the truth about the Scriptures: "These are they which bear witness of me." In those words our Lord declared that the Writings which we now call the Old Testament testified of Him. He declared that these Scriptures read without prejudice or pride, apart from tradition, would lead men to Himself.

To come to Christ then, first of all, is to know Him as He is revealed in the Sacred Writings. We must remember that, added to those Writings to which He then referred, we have such as have illuminated them and interpreted them; and if blame attached to the men of the old generation that through those Sacred Writings they did not find Him, far heavier blame attaches to men to-day who have the clearer revelation of the final Writings, if through them they do not find Him.

The first duty then of seeking souls is that they should attempt to find Christ as He is set forth in these Scriptures, apart from all prejudice and apart from all tradition. To the man who is diligently, earnestly, desiring to find Christ I say: Take these four Gospels and read them, forgetting anything and everything you have ever heard me or any other preacher say about them; clear your mind of the prejudice of human interpretation, and get away from all the traditions of childhood, if that be necessary, however good they may have seemed to be; and be determined that for yourself you will find the Person of the Gospels as He is there represented; not for the moment deciding what you will do with Him when you have found Him. You may find Him to be a disappointment, to be a fraud; you may be convinced presently that the whole thing is false! As His messenger I am prepared to risk the result! Come to Him first as He is revealed in the Writings, determining within your soul that you will make response to any claim which captures your moral and spiritual conviction. Go after Him as you see Him, in so far as the vision commends itself to you, when, having set prejudice and tradition on one side, you are determined to find the Christ revealed in the Gospels. That was the method which saved me from doubt and darkness and shipwreck. I had been brought up from a child to believe in the Sacred Writings, but there came the hour, which must come to every thoughtful man, when all anchorage in the Bible, because it was my father's Book, gave way; and I drifted in questioning and doubt and wonder. How many

books I read about Christ, and never found Him! At last I locked them all up, and took my Bible and said: I will let it make its own appeal to my soul without prejudice. I began with the Gospels. To-night I affirm my creed concerning this Christ: He is my Lord and my God! That is not the result of any interpretation other than that of coming to Him in the Writings. Christ has left this as His challenge to men through all the ages: If without prejudice or pride or the trammels of tradition they will come to the Writings they will find Him and, finding Him, they will find life.

(2) Take the second illustration. In those days of His flesh there were men who had come to Him, and had undoubtedly come to Him through the Writings. Those fishermen knew the Sacred Writings wonderfully; and Matthew, who had sat at the receipt of custom, knew the Writings—citations and quotations from them are woven into the wonderful narrative he has given us of Jesus. These men came to Him, and came partly at least through the Writings. When they came, He said to them: "If any man would come after me, let him deny himself, and take up his cross, and follow me." When the multitudes of Judæa and Galilee, synagogue-trained multitudes, people who from childhood had been instructed in the Sacred Writings, catching in His voice the note of which they had dreamed, and for the coming of which they had hoped, came to Him, He halted them all as He said: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

To stand in the presence of the Christ of the four Gospels is immediately to be condemned. When we find Him and stand in the presence of His unsullied purity and His wonderful, spotless beauty, and see the grandeur and glory of His self-emptying Manhood, unless we are calloused and hardened we put our hand upon our lips like the leper and cry: Unclean, Unclean, That is the denial of self. Christ demands it. To stand in His presence is to be condemned. Plead guilty, and plead guilty by accepting His view of life and confessing how far short you have come, how you have failed! Do not waste time by the way accounting for your failure and blaming your father and the generations behind you. Take your own single individual life and put it into the light that comes to you when Christ comes to you. To do so is to have to say: If that be manhood, then, so help me God, I am a failure! When a man does that, he is denying himself, and so he is coming to Christ.

Let us notice also that upon the very threshold of Christian life there is the thought, not of denying self merely, but of taking up the cross daily, and following Him. People talk about the cross if they are persecuted. It has nothing to do with the cross. We hear people speak about bearing the cross if they have trials. That also has nothing to do with the cross. The cross is the pouring out of the life in sacrificial service in order to help and save others. From the very first moment of discipleship, Christ says to a man: If you are coming after Me, you must not come to Me merely to be saved, but to serve; you must not come to Me merely to ensure your own safety in the coming days, but to unite with Me in emptying yourself, to desire to be accursed if only you can help others. I think we have failed in that we have not shown men when we have invited them to Christ, that Christianity is not merely safety for the individual soul: it is the place of sacrifice and service for the salvation of other men, and for the coming of the Kingdom of God. If, having found Him in the Writings, you know your own failure and admit the same, then take up the cross and move after Him. That is coming to Christ.

(3) As He stood in the midst of the multitudes at the Feast, He said: "If any man thirst, let him come unto me, and drink." To see Him is not only to be condemned: it is to hunger and thirst after righteousness; for the holiness of Jesus is not repellent, it is attractive. That which you have seen in certain of us who name His name, which we have spoken of as holiness, and which has repelled you, is not holiness. Christ was always holy: in boyhood innocent, in manhood holy, righteous in all His dealings; and yet He was the most attractive personality that ever walked across the stage of human history; so attractive that not only the generation that heard His voice and looked upon His

bodily form, was strangely moved; but so attractive still, that if you will take a company of boys in a ragged school, or a company of young men in the University, a congregation of the submerged tenth in the East End, or the more deeply submerged tenth in the West End, and tell them a story of Jesus as it is written here, the mystic light of admiration will flash from their eyes! They may not obey; but there is no personality so attractive as that of Jesus. That is holiness. When a man really sees Him, though he knows himself to be a sinner, coincident with the consciousness of sin is the passion to be what Jesus is. "Hunger and thirst after righteousness" is in itself, first, the sense of sin, and, then, the passion for purity.

Christ stands confronting humanity and claims to meet that hunger and to quench that thirst. Having seen Him, having denied self in His presence, having been conscious of this passion for holiness, to come to Him, is to take Him at His word by giving Him His opportunity, which is to start after Him, in the gloaming, in the twilight, to make the venture in response to the call.

How then shall we come, if this be coming? We must start at the point of certainty. Let me urge upon your serious, spiritual consideration that if you are waiting until you have solved the whole problem of the Person of Christ, and mastered all the intricacies and ramifications of Christian doctrine, you will never come at all. To come is to start at the point of certainty, and never forget that when the night is dark the first ray of light is the harbinger of day. Follow the gleam, and the beam will broaden, until perfect day is the result. Do not let the gloom of the undiscovered things about the Christ hinder you. Gloom is not darkness; it is twilight; and this Christ of ours is so great that the gloom about Him will continue until we stand in the full noontide of God's heaven, and then the gloom will be no more, but the light will be in itself the perpetual reminder that forever and forever God will have secrets to tell concerning His Christ to which we may listen.

At whatever point He captures you, obey at that point. Does He appeal to you in His purity, and call you to purity? Start after Him! Does He appeal to you in His pity and compassion? Go after Him and exercise pity and compassion! Does He appeal to you by the power you have seen Him manifest in the lives of others? Follow that and obey the first thing He says to you!

Hear me again. In coming to Christ, do not only start at the point of certainty: be also attracted by the gloom. Be attracted by those mysteries that you cannot fathom: the mystery of the Incarnation; the mystery of the Virgin Birth; the mystery of One Who walks and talks with men, and yet speaks of Himself as "in the bosom of the Father"; the mystery of those powers that wrought through Him; the mystery of the Resurrection. Be attracted by the mysteries. Keep the mind open toward Him. Turn from the man who attempts to exhaust Christ in a phrase. Refuse to listen to the man who tells you that now he can formulate the whole Christian doctrine in a book. Be attracted by the gloom, for the gloom is the gloom of the glory that smites the darkness with the promise of morning. If you can account for Christ, and put Him in a niche in the Temple of Fame, then, so help me God, I must go after another. I must have a Christ larger than I am, in Whom mystery is perpetually the inspiration to endeavor. Begin with the certainty, and follow it; be attracted by the gloom, for this also is the prophecy of coming day.

In your coming be thorough. Have no reserve. Burn your bridges behind you. As you see Him step out after Him so resolutely that you cannot go back.

Be definite. Confess Him. Enrol beneath His banner. The "Come" of Christ is sounding in mystic power within your soul even now.

"Ah, sense-bound heart and blind!
Is nought but what we see?
Can time undo what once was true?
Can we not follow Thee?"

Time only changes the temporal and the temporary. Christ, in His attractiveness, His persuasiveness, His saving power, is closer to you than breathing, nearer than you to yourself can be.

II. HOW TO FOLLOW CHRIST.

"Follow thou me." John xxi. 22.

Having come to Christ as He is revealed in the Sacred Writings, by the denial of self and the taking up of the cross, in acceptation of His invitation and confidence in His promise, how are we to *follow* Him? Here the same difficulty is experienced as in the matter of coming—that, namely, of His absence from the vision of sense. Here again, even after we have heard the call and answered it, we are inclined to say: It was so much easier for those disciples in the olden days to follow Him than for us. They had to accompany Him as He traveled from Jerusalem through Samaria to Galilee, halted at Cana, proceeded presently to Capernaum, and then swept round the outlying district of Peræa. That was following which we can understand; but how are *we* to follow Him?

I shall assume, however, that much of that difficulty is removed by the fact of our coming. If we have indeed come to Him, we started at the point of certainty, postponing many things that perplexed us. We recognize the glory of the gloom that lies about His Person, for we know that in that gloom lie lights and revelations that are yet to be. We have come, so far as we know, without reservation. We have confessed Him. How then is the relationship established to be maintained? How are we to keep on following Jesus?

I have selected this text because it is the record of the last occasion on which our Lord used this particular formula: "Follow me." I like the setting of the words here. It was partly a rebuke; but it was spoken in circumstances of great spiritual joy and triumph. It was spoken, moreover, with regard to matters of peculiar human interest. The occasion was that wonderful morning hour by the Sea of Tiberias, the hour of Peter's restoration. The last word in the process of restoration was "Follow me." Jesus had told him that when he was young he had lived a self-centered, self-pleasing life, but that when he should be old he would stretch out his hands while another bound him and led him where he did not desire to go. Thus bringing him back again to the principle of the cross, Jesus said to him "Follow me." Evidently after our Lord had thus restored him to confession and to service, He moved away, and Peter walked with Him. Peter turning round saw John also following, and he said to Jesus: "Lord, what shall this man do?" The answer of the Lord shows that there was a spirit of unwarranted interference in the enquiry, as He said: "What is that to thee? Follow thou me."

The word translated "Follow me," might with advantage be rendered "Join me in the way," for such is its true intention. Following Him means joining Him in the way. As a matter of fact, it is exactly the idea conveyed in the Old Testament figurative language which declares that "Enoch walked with God," "Noah walked with God." The thought is that of comradeship upon a pathway.

The question before us is as to how this is to be done. I propose a series of suggestions of the most practical kind: What are the laws of this following? In the midst of all the difficulties of the complex life which we live to-day; with the almost appalling sense sometimes of distance from Him, by reason of the frailty of our bodily life and the weakness of our mental apprehension, how are we to follow Him? What are the laws of perpetual discipleship?

1. The first thing I want to urge is that continuity in following Christ is dependent upon *increasing knowledge of Christ.* The knowledge of Christ which first captures a man will not suffice to keep that man in close comradeship with Christ upon the way of his after-life. In that fact is a revelation of the secret of much deterioration of Christian character, and much wandering from the Lord. In that fact is a revelation of the reason why Cowper wrote the hymn which thousands of people are to-day able to sing truthfully:

> "Where is the blessedness I knew,
> When first I saw the Lord?"

The reason for this experience in very many cases is that there has not been increasing knowledge of Christ. It is a significant fact that this man to whom the

formula was last uttered, when presently he came to write his letters for the stablishing or strengthening of his brethren, wrote as the final words of his second letter: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." When he desired to stablish his brethren in the faith and strengthen them in their discipleship, he wrote: "Grow, not in the grace alone, but in the knowledge of our Lord and Saviour Jesus Christ." In all the great letters of the imprisonment of Paul—the Colossian letter, the Ephesian letter, and the Philippian letter—the supreme desire of the Apostle was that those to whom he wrote should come to full knowledge of Jesus Christ. He thanked God, as he wrote to them, for their faith, for their hope, for their love. Then, having expressed his thankfulness for what they knew of faith, hope and love, he went on to say that he continually made mention of them in his prayers, and the burden of his prayer was that they might come to full knowledge of Jesus Christ.

A preliminary consideration in this regard is that of the inexhaustible wonder of the Lord Jesus Christ. Have you ever carefully observed the words with which the Gospel according to John ends? "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." Hyperbole, do you tell me? I am not so sure! They were the words of a man who had seen that in this Son of God the whole cosmic order was held together. They were the words of a man who had come to understand that even in the brief years of Christ's public ministry the words He said and the things He did were so significant and so mighty that no continent escaped them; that no hill or valley could be considered as outside their application; that no leaf on any tree in the eternal succession of the seasons was distant from them; that no flower that decks the sod, and no bird that wings its way and carols its anthem is away from Him; and, therefore, that if you would write all the truth about the Lord Jesus Christ, you would have to write a book upon every flower and every leaf and every bird, and whole volumes on every little child into whose eyes you look. The inexhaustible wonder of Jesus Christ! Some of you will be saying that I am dropping into the same habit of extravagant speech. Then listen to this: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever." And again: "It was the good pleasure of the Father that in him should all the fulness [the *pleroma*] dwell. . . . . In him dwelleth all the fulness of the Godhead bodily."

Let no man forget as he starts upon this pilgrimage of comradeship with Jesus Christ that he will never know all there is to know concerning Him, or, through Him, concerning God. Does that for the moment seem to say to us, that there is no hope for us, for our intelligences are finite, and it is, therefore, useless for us to attempt to encompass the Infinite? Then, let me remind you still further that in this economy of grace, in this fact of Christian experience, God has bestowed upon all such as come to Christ the marvelous gift of the indwelling Interpreter, the Holy Spirit of promise, of Whom the Lord said to sorrow-shadowed disciples in the upper room: "He shall guide you into all the truth. . . . . He shall take of mine, and shall declare it unto you." "He shall be with you for ever. . . . . He abideth with you"; and He abideth with you in order to lead your weakness into My strength, and to cancel your folly by the communication of My wisdom. These things are to be remembered as we insist, first of all, upon the necessity of increasing knowledge of Christ, that the wealth and glory of our Master are inexhaustible, and that there has been given to us, by the coming of the Paraclete, One Who is able to interpret Him to us as we are able to bear the interpretation.

So we pass from these more mystical aspects of the truth, to think for a moment of the conditions upon which we may come

to fuller knowledge of our Lord. There are two conditions: that of the diligent study of the Records that reveal Him; and that of the cultivation of persistent fellowship with Him.

While He was here—as we have already admitted—men looked into His eyes, felt the touch of His hand, and heard His footfall; but that soon ended, and in the early days of Christian experience succeeding the actual years of our Lord's presence on earth, men gave themselves with wonderful diligence to hear and understand the things that were told them by eyewitnesses. One of these Gospel narratives, that which comes from the pen of Luke, has a preface, and through that preface I observe the method of Christians in those earliest days after the departure of our Lord. This Gospel of Luke was, in the first place, a private document, written by a Greek Christian, a cultured man, a physician, for the reading of a Greek friend, one Theophilus, evidently also a Christian. Before Luke sent away the pamphlet which he had written for his friend, he wrote this preface: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us . . . ." Thus we are brought into the atmosphere of those early times, and we find the Christians of those days eager to read the narratives about Jesus Christ. I think there is no doubt that many narratives were written which we have lost entirely. In all probability scores of people who saw Him wrote about Him. Luke recognized this, and—proceeding—wrote: "Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed."

The Gospel was being preached to people who never saw Christ; it was being preached first by men who had seen Him and were "eyewitnesses and ministers" of the Word. Men who had seen Him in those days and had served Him, told the story and wrote the story, and the writing spread the testimony. Thus men everywhere became familiar with Jesus, through the testimony borne concerning Him by men who had been "eyewitnesses and ministers"; until the indwelling, guiding Spirit of God, acting through the Christian Church, in process of time selected the authoritative Writings which we have in our Gospel narratives. Would we know Jesus Christ to-day, we must come to these Writings. We have no authoritative literature of Jesus except these four Gospels, and the literature which is true to them. He is not placed in history in detail except in these Writings. He is referred to in what we speak of as profane history, but not described. Here we have the Writings that reveal Him. If we lose our sense of the authority of these Writings we shall construct another Christ which is not this Christ, and shall presently have another Gospel which is not a gospel.

For the moment I am attempting to fix your attention upon the method of the early Christian, and from that to deduce the truth that if we are to continue our discipleship we must come to Christ perpetually as He is found in these Writings. The fundamental law of continued fellowship with Him is that we acquaint ourselves with Him as He is found in these Writings. Do not imagine that you know the Christ revealed in these Writings by one reading of the Gospels. In order to come into living, spiritual contact with Him through these Writings you must take time to ponder them; you must make occasion in which you exclude all expositors and all preachers, and bring yourself face to face with these old, familiar stories which, so far as the letter is concerned, you can almost recite. Peer into them, and with earnest consecration take them, not merely in broad outline, but word by word, always asking that as you do so there may be revealed to you the Christ which they reveal. You will never come back, however many years may pass over your head, however often you have studied any single story in these Gospel narratives concerning Christ, without new light breaking out upon your astonished soul; and some fresh line of glory and beauty being revealed to you in the Person of Christ Himself. I will go further and say that

the further you go in the study of the Christ of the Gospels, the more constantly you will find it necessary to correct your past impressions. A very constant process in Christian experience in the study of the Bible is that in the earliest days of discipleship we read the Gospels and love them, and avoid the Epistles. Then there comes the day when we pass over to the Epistles and read them, and find in them the deeper meanings and higher revelations, and we imagine that we have outgrown the Gospels. When the snows of winter begin to be upon the brow, we go back to the Gospels, realizing that the Epistles are but interpretations of them, and in the Gospels as nowhere else is the Lord seen, radiant in His Person and most wonderful in His glory.

Then there must be also, in order to knowledge of Him, cultivation of comradeship, practice of communion with Him, —the practice of sitting still in the presence of our Lord in that inner chamber, having entered which, we shut the door and in quiet loneliness wait for Him to speak. This is one of the most neglected sides of the cultivation of Christian character in the iniquitous rush of the age in which we live. Says some honestly inquiring heart: But He does not speak to-day as God spoke in the olden days, according to the Records, to Abraham and others of the saints. Let me amend what seems to me to be the falsest of all false statements, by declaring that it is not true that God does not speak to men to-day. What is true is that man does not listen for God as those men of the olden time listened. While we thank God that we are away from mediævalism, nevertheless in the midst of all the corruptions that then beset the Church, there were souls who knew infinitely more of this sacred exercise of lonely, personal, first-hand communion with Christ than do the majority of us to-day. The highest exercise of fellowship is not praise, though that is higher than prayer; therefore, it follows that the highest exercise is not prayer, if prayer is asking God for something; the highest exercise is silence. This is achieved when we have definitely and resolutely got away from petition and, compelling ourselves to exclude all other matters, sit in loneliness, waiting for Christ to reveal Himself to us, and to come into spiritual communion with us. That is possible and not possible alone, but necessary, if there is to be increasing knowledge of Christ, for a merely mechanical, literary, study of the Documents will never reveal Him. It is only as we come to them in that spirit which results from silent waiting before Him that we find Him in them.

Again, let us bear in mind that in both of these exercises—the study of the Writings and the cultivation of personal communion—the Holy Spirit is available, flashing His light upon the page, shining through the letter upon the soul, and for evermore making intercession for us in the hour of our fellowship "with groanings which cannot be uttered"; thus revealing the Christ in ever new glory and beauty to the soul.

Someone is perhaps saying: You are setting up an impossible standard for busy men and women. If so, let me say that in this life of fellowship we must cancel all quantitative terms. Five minutes of resolute loneliness with Jesus Christ can transform twenty-four hours—and thus after turning from mechanical quantitative phrases, I have again employed them. Fellowship with God in intensity is not determined by the passing of time. Nevertheless, it is costly, it demands sacrifice. Many have lost the sense of blessedness that came to them when Christ first broke upon their astonished vision largely because they have been trusting to what they saw of Him then to suffice them for the pilgrimage, while all the time He is waiting to flame and flash upon them with new glories, if they will, forgetting human exposition, give themselves to patient cultivation of His company. He is waiting in every hour to answer their waiting souls with the communication of spiritual renewal if they will but give Him His opportunity.

All the rest may be stated quite briefly. The fundamental principle of following is that of faith. The preliminary consideration here is that of His trustworthiness. We argue His trustworthiness from the fact of His love, which is ever the inspiration of His intention as He works with us; from His knowledge which is absolute

and final; from His power which is unlimited and adapted. Remember the word of the psalmist: "Thy gentleness has made me great." It was George Matheson who once beautifully said that gentleness is power held in beneficent restraint. The brook that laughs and tumbles its glorious way down the mountain side is not gentle; but the mighty ocean that comes in a moving tide that seems asleep, to kiss the shore and play upon the dimpled feet of a little child: that is gentleness. This Lord Christ of ours holds in His hand all the sustaining power of the universe, but He adapts it to my frailty and my need, and never gives me more of His power than I am able to bear the pressure of, or to live in the strength of.

2. In proportion as we know these things and believe them to be real, we shall *trust Him.* That we should do so is a perpetual need created by the demands He makes upon us, and by our faulty and ever-varying experience.

What are the activities of faith? Resolute refusal to doubt when reason fails. I do not know what my Lord is doing with me at some given point of the pilgrimage. He has led me thus far quite evidently, and quite surely as it seems to me toward a goal; and as I approach the goal it is lost, destroyed, swept out, and, in the name of common honesty, I dare not say I understand what my Lord is doing; but I will not doubt. That is the exercise of faith. It is impossible for me to preach to a congregation of this size without addressing many of whom it may truthfully be said that to-morrow haunts them. In the name of God and honesty they cannot see what God is doing with them. Now is the hour for such to trust. Said the psalmist: "At what time I am afraid, I will trust." Read his psalm through, and you will find that he climbed to a higher height, as presently he said: "I will trust, and not be afraid"; but no man ever says that until he has won his way to that confidence by saying: "At what time I am afraid, I will trust." Continued fellowship with Christ upon the pathway demands resolute refusal to doubt.

Another exercise of faith is that of earnest defense of the Lord when slander assails. There is an incipient infidelity, which rankles in the soul of the saint, and slanders Christ. Defend Him against slander within thine own soul, O man, if thou would'st continue upon the pathway of fellowship!

Faith has yet another activity. It makes large demands upon Christ. Do not ask Him for little things only; ask Him for great things. Illustrations come flooding upon your souls as I preach. One thinks of Carey and India, and all the wonderful history, and you remember how he started. "Expect great things from God; attempt great things of God!" So let us ask great things of our Lord.

3. Finally, the abiding condition of following is that of *unqualified submission to His rule.* The preliminary consideration here is that His right to rule is unquestioned. His supremacy is universal; many diadems are upon His brow. He will create a constant experience in which it is necessary to submit, by the claims He makes; and these claims grow with the growing knowledge of Himself. How shall we express our submission to His rule? First by waiting for Him. Perhaps that is the most difficult thing of all. Never forget that haste has in it an element of disloyalty. Initiation is not our business. Secondly, by going with Him when He starts. Never forget the disloyalty of delay, and that calculation is not our business. In the pathway of discipleship we have no business to move one single step until He commands, and when He does command we have no business to halt a moment, calculating as to whether we can obey. The ultimate obedience which he demands is that of perpetual rejoicing in Him, in the waiting and in the going. That is whole-hearted surrender.

In conclusion let us return to the text in the spirit of the context and so hear especially the personal pronouns: "Follow *thou* me." The personal is of supreme importance here. If I would continue to follow Christ, it must be I who follow Christ for myself. Much discipleship is hindered by attention to the discipleship of other people instead of our own. I have no right to ask the Lord what John is to do. Let me leave John with the Lord; and let me follow Him myself.

I close with a great word of comfort from the lips of the Lord Himself: "He

that followeth me, shall not walk in darkness, but shall have the light of life." He who, having come to Me, presses ever resolutely closer to Me to know Me better, and reposes in Me unquestioning trust, and obeys Me, he shall not walk in darkness, often toward it, but never *in* it. Clouds and darkness may perpetually threaten, fogs may gather upon the highway, but with Him we approach them and lo, they melt, and we walk in the light.

(To be Continued.)

OLD TESTAMENT MESSAGES FOR NEW TESTAMENT BELIEVERS.

I. "AT EASE IN ZION."

Rev. J. Stuart Holden, M. A.

I want, during this week, to bring you a very simple series of studies, under the general title of "Old Testament Messages for New Testament Believers." I do not intend to go at length into any book or passage, but rather to select here and there a message from the Old Testament, seeking to make clear its application and present significance to your life and mine. These messages will be entirely unrelated each to the other except in their general purpose; which is that each is prayerfully designed to deepen our spiritual life by emphasizing our consciousness of God and of His will, of our need of His reinforcing grace, of the greatness of the ideal unto which we committed ourselves when we handed in our allegiance to Jesus Christ as Lord. And you will suffer me to say that always the knowledge of God comes to men, not academically, but practically. By that I mean that we may learn to know about God through the study of His Word, through acquaintance with the experience of others in things of God, but we never really come to know God Himself except in relationship to our own needs, in response to our own faith, and as we ourselves lay hold with increasing apprehension of that for which we have been apprehended by Jesus Christ. Therefore, you will expect that the messages I bring you morning by morning will deal with practical things, with the things of men and women such as you and I are, surrounded by all kinds of temptation, conscious of all sorts of limitation, and engaged in the conflict which is ever part of our lives. And we shall seek from the Word of God so to get to know Him that we may be amongst those who, knowing their God, "shall be strong and do exploits."

Now will you turn to the sixth chapter of the book of the prophet Amos and read with me the first six verses?

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of musick, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

You will of course readily recall the original significance of this prophecy. Amos, having testified against Syria, against the Philistines, against Israel in general, now testifies in particular against the inhabitants of Jerusalem. Let me briefly paraphrase this section: "Woe unto them that dwell in Zion, in the city of David, in ease and pleasure, gratifying their own sense of luxuriousness, careless of everything but their own enjoyment." They trust in the mountain of the Lord, for is it not the site of the Temple built to His name? They trust in the security of the eternal privilege, for is not this the place where God's honor dwells? Yet all the

time they are heedless of God's claims and careless of God's programme of judgment!" And the prophet, just because he is a prophet of God, cannot say smooth things to them; he must speak words which will arrest and arouse them. Hence the burden of his message: "Woe unto them that are at ease in Zion"!

Let me at once get to the present and personal pertinence of this word, for I am convinced, that without doing any violence to its meaning and setting in Holy Scripture there is a wider application to this warning of the Lord than perhaps we have ever considered. For surely amongst us as Christians there is a widely current notion that membership of Zion and all it now stands for, that participation in the outward things of Christ's Church and worship, connotes personal safety, enrichment and happiness, and nothing more. Is it not true that in the personal life of many of us to-day there is a lack of real seriousness with regard to our responsibility as Christians? We take things so much for granted. To use a modern phrase, we are "easy-going" about ourselves and about our responsibility to the Lord Whose name we bear. Sometimes it is with a mistaken idea of faith that we are "at ease in Zion." We have an idea that faith in our Lord and Saviour is designed merely as the condition of bringing us into the place of permanent rest and blessedness. In reality faith is far otherwise in its real meaning and value. Faith is not a mere mental ecstasy; it is a moral energy. Faith is not the mere expression of my relationship with God; it is the starting point of my fulfilment of that relationship. In the name of faith, therefore, to settle down and be "at ease in Zion" is either a total misconception of the nature of faith, or a willful insincerity in regard to the carrying out of its claim and its call.

Now, I need not remind you that such an idea of the Christian life, as one of ease and happiness, of self-enrichment and self-enjoyment, is entirely opposed to the whole spirit of the New Testament revelation. Think of some of the figures under which the Christian life is given to us. It is described as a warfare—and the man who sets out for warfare cannot be at ease. It is set forth as a race, which requires the girding of the whole man to reach the goal. It is spoken of as a pilgrimage, which means unresting progress toward the determined destination. It is called a stewardship, in which it is required that men be found faithful, watchful and discerning. But to-day we have largely lost the conception of the strenuous Christian life. Without any lack of charity it is true to say that to-day multitudes in all the churches are just "at ease in Zion." The Church to-day is suffering not so much from the antagonism of those without as from the apathy of those within. It is weakened not so much by the activities of its enemies as by the indolence of its friends. It really suffers not so much from false doctrines as from easy-going members. Its foes are not so much those who do wrong as those who do nothing and are content to do nothing—who are merely "at ease in Zion."

And in many cases we find that material prosperity, as in Amos's time, seems to have obliterated the thought of spiritual responsibility. We become rich and easy-going. Things go well with us. We are not persecuted as were the followers of Jesus in the early days. Everything conspires and combines to make an easy life possible. And in every age it is true to say that riches seem to kill the sense of responsibility. When a man says to himself—even if he would never venture to say it openly: "Soul, take thine ease," that, according to the verdict of Jesus, is the language of folly—of spiritual, eternal folly. "Woe unto them that are at ease in Zion." For while God is working in Zion, while He Who bears the marks of the Passion is still traveling in the greatness of His strength, while all the energies of the Holy Ghost are exerted to save and bless men, to extend the Kingdom and hasten the return of the King, it is anomalous that those of us who profess union with Him should be less strenuous. For men who are nominally of the army to be luxuriously ministering to themselves while war is being waged, is little short of treason. That the resources of Zion should be squandered on "beds of ivory" and "bowls of wine," and the hearts of the people of God "not grieved for the affliction of Joseph," while God is making the tremen-

dous claim upon them which the gift of His Son expresses, is the sin which crucifies Him afresh. The mere mention of it, without any word of mine, condemns us in so far as we are guilty.

"Woe unto them that are at ease in Zion." You think, perhaps, that this is a strange message for me to bring you. But I am convinced that God would have some such word spoken to His people to-day. We need to be aroused to the fact that while the promises of the Gospel are "without money and without price," there is yet a very real price to be paid for the blessings of Zion. Henry Drummond once said that while the *entrance fee* to the Kingdom of God is nothing, the *subscription* is all that a man has. There is indeed a price to be paid for the blessings of Zion. A man who is in sentient union with God can never be more passive than God Himself is, can never be less quick than God is, in view of all the necessities of the case in his own life and in the world around him.

It is needful to-day, I say, that a race of prophets arise who are not afraid to pronounce a "woe" upon the favored people of God, a "woe" which shall surely overtake them here and now: "Woe unto them that are at ease in Zion." For this "woe" is not a part of the Divine programme beyond, but is the certain outworking of a natural law here and now. Every privilege which is not responded to by a faithful fulfilment of its implied responsibility turns to positive evil in a man's life. The very fact that I am a dweller in Zion by God's grace, will turn to my own utter deterioration and destruction if I am unfaithful. Its blessings will turn from sweet to bitter, and from food to poison, save as I am unswervingly loyal to that which is enjoined upon me.

To come right over into the New Covenant, into our personal fellowship with Jesus. This is the call to which we made original response: "Follow thou me." And I say, without fear of being charged with any wrong judgment of our Lord, that His life is characterized by this one fact, more almost than by any other, that in it there was no ease. He was always at peace, but never "at ease." He was always contented, but always contending. He was never passive, but always passionate. There was nothing of self-ministry in Christ's life, nothing of the bed of ivory and the bowl of wine and the pipe and viol. It was impossible for Him to be "at ease." And it is still impossible for those who rightly understand their relationship with Him.

Now let me suggest two lines by which we may arrive at some accurate self-knowledge in regard to this very thing. First, we are in danger of becoming "at ease" concerning the shortcomings in our own individual lives. This is witnessed by our easy tolerance of sin; our ready excusing of things which the Word of God and our conscience unite in condemning; our allowance of things which once caused us to shudder as we considered the mere possibility of their entrance into our lives; the unconcern with which we regard our own falling short of the ideals of the Kingdom of God. We know that He has called us unto holiness, and we have a pretty accurate idea as to what holiness is. We know what it is both in the inner and unseen life and in the outer and public life. And we know, too, where the failure comes in, where the lack of correspondence is, and yet we are content to be unholy. Take, for instance, such a common thing as temper. I mention that which comes most readily to my mind, for I suppose it is one of those things about which every honest believer has had conflict. How many of us are content to be Christians, and to be known as such, and yet to manifest a temper which is a complete contradiction of the power of Jesus Christ to save. We put it down to temperament, and we are sometimes hypocritical enough to call it righteous indignation, when there is nothing righteous about it. It does not really trouble us one bit. We are just "at ease in Zion."

I remember at Keswick one year a man coming to speak to me about this very thing, after an address on the necessity of perfecting holiness in the fear of God, as the only attestation of Christian faith. "Well, you know," he said, "I am one of the old-fashioned Christians who is quite content to know that his sins are forgiven and that he is going to Heaven." I said, "That is hardly enough. You are satisfied with that, but is *God* satisfied? Is that

God's standard?" And there was no answer—for there is none. My friends, is it God's standard of judgment that we should be "at ease in Zion"? Or should we constantly compare our lives with the ideal that we have embraced? I think it is Ruskin who tells us with regard to art that ideals create restlessness, that the artist who has seen and embraced a certain ideal for his art will never rest until he has made his own work in some degree approximate to the pattern.

I am persuaded of this, that the man who takes his Lord's life as the guide of his own life, will be inspired with perpetual restlessness. He will never be "at ease." He will never judge himself lightly. The man who realizes the heights and the depths of his own nature, the strange disloyalties and preferences which he evinces when confronted with the necessity of moral choice, the strange interwoven opposites of which his life seems to be made, the sleeping passion within him, which, when it is casually aroused, becomes utterly contemptuous of knowledge and warning and experience—I tell you the man who gets that knowledge of himself and his shortcomings will never be "at ease in Zion." Such an one will never be content to justify himself before his own conscience by saying, "I am no worse than others, and my life is only one with my fellow-believers." The sheep which look white against the green of the hillside will look dirty when the snow comes. Indeed, against the snow their color will seem to change entirely. And I may pass muster, if I only compare myself with my fellows; but if my life is honestly brought day by day into the perfect light of my Lord's life I shall never be "at ease in Zion." Never! For then I shall know how far short I come, even in the holiest moments of my best endeavors. Then I shall know all that which He died to make me. And then, in place of an indolent, careless ease about myself there will be stern and sincere self-examination. There will be an honest renunciation and avoidance of the things condemned. There will be a separation in intention, as well as in outward act, from things which contaminate and are discrepant. There will be a vigilant watchfulness as I pray, and an unceasing prayerfulness as I watch. And the outcome will be that my endeavor, reinforced by His energy, will mean victory, in the fulfilment of His own ideal, and the increasing transformation of my life into His likeness.

Suffer me ere I leave this line to say that a lazy man never becomes holy, an indolent man never becomes pure. The man who is "at ease in Zion" will never manifest to those who are watching his life, the mighty victory of the Lord of Zion over temperament and heredity, and environment, and over all the contending forces of evil. "Woe unto them that are at ease," for they are misconceiving and misrepresenting their Lord. The world thinks we have a poor, mean, little Christ because we live such poor, mean, little lives.

Secondly, there is danger of being at ease regarding the still unfulfilled tasks of Christ's Church, regarding the still unfulfilled items of that programme to which Christ has commissioned His disciples. By that I mean there is a widespread idea that, after all, what is everybody's business is nobody's business, and certainly not mine. We realize that there are 890,000,000 of unevangelized heathen, but we are not moved by that statement. It does not shock us out of our ease for one second. We know quite well what are the missionary responsibilities of the Church and its opportunities nearer home. We understand the social disorders of which the Gospel is the only solution and panacea. We recognize the problems of young life—how to win for His Kingdom and His service all the bright, strong, teeming young life about us. We are familiar with the usurpation by the devil of the province of Christianity. But it does not kindle within us any flame of true vision and sacrifice.

Mr. Moody told me a little while ago about a friend of his, a great surgeon, who, because he has studied that awful disease which we call infantile paralysis, and because he has seen its terrible ravaging and heartbreaking work, hates, just hates it, and gives the most unceasing scientific study as to how it can be combated and conquered. Of course he does. All true knowledge of the ravages of pain and sin inspires the man who has that knowledge to unceasing restlessness. And what does my Lord think of me, what does the world

think of me, if, with my eyes wide open to see things as they are, I am content to let them be? It may be that I have no conflict with the cause, but I have no concern for it either. I have no antipathies, but neither have I any activities. I have no criticism of the workers, but I have no comradeship with them. And, with all, I have no prayer—or little, and there is no giving to the point of sacrifice and of disturbing the ease of my life. Oh, if this is so, if not to act with God in these great moral and spiritual issues is to act against Him, "woe" to the man who is "at ease in Zion," "woe" to the man whose heart never breaks and bleeds for poor lost and undone humanity, "woe" to the man who deceives himself—the man who has no union with Jesus Christ, in whose life there is no expressed passion to save lives!

A word before I close as to what that "woe" is. I said a few moments ago that it is not a part of the Divine programme in the beyond. It is the working out of a natural law which overtakes man here and now, a certain Nemesis of selfish complacency. The worst that can ever come to us is but the perversion of the best. "Woe"! What is it? The manna kept and not eaten became corrupt and bred corruption. Light apprehended and not followed becomes darkness, and how great is the darkness! The privileges of Zion become our positive peril. That stone by which we had mounted into the purest and holiest fellowship with Him falls upon us and grinds us to powder. "Woe" is this: that conscience ceases to protest against this unheeded remonstrance. Then blindness and deafness supervene, so that we neither see the need nor hear its clamant voices, urging us to service, to self-discipline and to consistent obedience. Blindness and deafness supervene until we come to think honestly and sincerely that spiritual ease is the one thing that is worth while. For the wages of sin is blindness and deafness and insensibility. "The wages of sin is death," and when a man's idols become his ideals; when a man, who is a member of the outward Zion where Christ is worshiped and reigns, comes to believe that there is nothing greater in life than his own conscious safety and his own present blessing, that man is a lost man. "Woe" has overtaken him. He is not moved over the sorrows of Israel. His heart is hard, is not broken for the thing which Christ sent him to, and that man dies.

So, my friends, the issue for each one of us is as to our entire and deliberate obedience to Jesus Christ, or the pursuance of the path of selfishness which ends in darkness and in death.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar,
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train."

II. THE DIVINE MINISTRY OF COMPENSATION.

"Consider the work of the LORD: *for who can make that straight which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccles. vii. 13, 14.*

I want from this simple Old Testament message to speak to the enlightenment and encouragement of any who are seeking interpretation of those perplexities which make life dark and cloudy and uncertain. There are perplexities about God's ways with you, processes of His grace, that you do not understand. You do not see any justification for the limitations which He has imposed upon your lives. Your faith almost staggers at the long patience you need to have with God, and you are inclined to become restive under the necessity of submitting to His discipline. I do not hope to cast more than one single ray of light upon the pathway of any such; but if that ray be a ray of light from the Sun of Righteousness it will be enough, for the present, at any rate, to illumine us. In His light we shall see light, and we shall be encouraged to go on in the way of faith and humble praise.

I am convinced that in many lives there is a debilitating uncertainty as to the character and ways of God, which is the

product of some perplexing experiences which somehow seem to contradict His assurances. There are men and women who are saying: "Is it really worth while to submit to the rigorous soul-discipline of the Christian life? Is it really worth while to surrender and submit myself to the point of pain and sacrifice and loss, when I am not quite certain about the justice, about the goodness, about the ultimate good of God's will?" I do not mean to say by that that they are uncertain as to the *being* of God. But they are uncertain as to God's character and as to His ways with them. And, as I told you yesterday, we only know God in so far as we experience Him in our lives. A man's faith is really what he knows of God. He does not know God merely by reading the Bible or by attendance upon the instruction and testimony of the Church of Christ. He knows God in relation to the facts of his own life, or he does not know Him at all.

There is, I say, an uncertainty in the minds of some as to the character and ways of God. For there are staggering inequalities and contradictions in life. There are disproportionate resources. Some people are richly endowed; others meagerly or inadequately. There are some whose lives are lived on easy planes, while others seem to be born in the very heart of conflict. There are some to whom belief comes easily, while others have to conquer every inch of the ground of faith. And sometimes these contradictions, especially when they adversely affect our lives—or seem to do so—cause us to ask: "Are God's ways equal or merely arbitrary? Is God reasonable in His ordering of life, and in particular of my own life? Does God's fairness afford a reasonable basis for my faith?"

Now, if God's character, revealed in the character of His dealings with men, does not carry my conscience, does not carry my judgment, does not appeal to that instinct of discrimination of what is right that is within me, then I cannot trust Him, I cannot follow Him. Mr. Hutton said yesterday morning that faith stands to reason, and neither he nor anyone else ever said a profounder or truer thing.

Now this uncertainty as regards ourselves and God, however caused, is like moral hypnosis in its workings. It paralyzes all serious effort and kills all sincere devotion. Indeed, until we are quite clear about the larger meaning of God's ways with us we shall never have a worthier, purer, and more God-glorifying life than we have at present. And most of us are already convinced of our need in this direction.

First let me say, beloved, that to adversely judge God merely reflects upon ourselves, upon our superficial examination of the facts. We may measure the finite in the scales of the Infinite; but let us never make the mistake of trying to measure the Infinite in the scales of our own finite judgment or by our own finite and faulty standards. We do well to lay to heart this word *"consider."* It is a word that is deep and vast and high. It is a word which describes, not the emotion of the moment, but the exercise of a lifetime. "Consider the work of God"—in other words, do not pronounce judgment from a superficial and hasty reading of the ways of God which is apt to be entirely misleading. For our judgment is insufficient in the first place because we only see what comes within the range of our own vision. We may never be able to demonstrate the justice of God's ways, by reason of our incomplete data. But we can prove it in our own lives, by submission and obedience. When we adversely judge God on account of these perplexing experiences of ours we but reflect upon our patience. For God's ways are not hurried. He has plenty of time in which to work. With Him a thousand years are as one day, and one day as a thousand years. Holiness and hurry have absolutely nothing in common. God works slowly and surely and certainly in our lives, and we are often compelled to tarry His leisure for the explanation of things which we accept at His hands, and which for the while mystify us.

I read the other day of two farmers, one a Christian and the other not. The one who was not a Christian said to his neighbor: "Of what advantage is your faith, your prayer, and your worship? I plow and sow as you do; but I do not regard the Sabbath, and I do not keep the commandments of God. Yet the same sun shines on my fields as upon yours,

and when October comes my barns are as full as yours." And the Christian farmer quietly said: "That is all right, but God does not make His accounts up in October!" Yes! We need patience with God; patience with the slow unfoldings of His purpose, patience regarding those things that we do not understand, patience when we are mystified, puzzled, and beaten back. We need to say all the time: "I am afraid of my own fears, afraid of my own anxieties, afraid of my own seeming uncertainties. But I will trust in Thee, and will wait for the elucidation of every mystery until I see, no longer in part, but perfectly, and know even as I am known."

Now, dear friends, to my mind the answer to a great deal of this kind of query is in this message: "God hath set one thing over against another." In every life there are compensations. Every bitter experience has its compensating resultant which justifies the Lord Who is its Author. It is well to take this word as a basis of faith: "He hath set the one over against the other." I believe that in every life there are interchanges and equalizations which would surprise us if we knew and recognized them. In the darkest life there is some light, just as in the gladdest life there is some shadow. In the most prosperous life there is some adversity, just as in the poorest life there is some treasure. If I believe in the Fatherhood of God at all, I must conclude that every life is finely balanced, and that there is an equipoise which is worthy of God in His arrangement and equipment of every single life. And all for the fulfilment of moral, that is, eternal, ends. Oh, life has a far larger meaning than the merely mental or material. It has far greater issues than those of our present experiences. It is just because life is eternal in its values that God works in us as He does. So, I take it, first of all, that this word is the answer to the unsettling question of which we get a recrudescence in every life: "Are the ways of God equal?"

Yes; it is God Who sets one thing over against another, the crooked over against the straight, the sweet over against the bitter, light over against darkness. Wait on Him, be patient with Him, be silent unto Him, be content to live a moment at a time with Him, and He will always justify Himself to you. Your uncertainty with regard to the present shall vanish, and when you advance into the future the same blessed ministry of God will dissipate the cloud into which you fear to enter.

But what I have said thus far is merely general. This word interprets, too, those processes of grace, those perplexing personal experiences in the life of the man who has consecrated his life to God, who has yielded himself to the influence of His Spirit, and who is seeking to live worthily and to serve acceptably. "God hath set one thing over against another" in that man's life, and the resultant balance is the product of spiritual character and strength. There is a danger into which we are all prone to fall, the danger of seeing to excess that which is nearest and most obvious, of looking upon the things that are seen and forgetting their relationship to the things that are unseen. As a matter of fact there is no day in any life without clouds; but, blessed be God! there is no day without sunshine, too. There is no life without tears; but, blessed be His Name! there is no life without laughter, also. There is no experience, I care not how joyous, which is altogether sweet; but, on the other hand, there is none that is altogether bitter. He is always setting one thing over against another.

Many of you who live in the country keep a rain gauge, but how many of you keep a photometer to measure the daily amount of sunlight? You can tell to the smallest fraction how much rain has fallen, but you have not the slightest idea of how many hours of sunshine you have had. And similarly many people can see nothing but the untoward things in life. They can, for instance, see nothing in the clouds but clouds, entirely missing their promise of soft, fructifying rain. Some men can see nothing in the unkindly experiences of life but the hardness and injustice of God. But the man whose eyes are anointed, who looks through the temporal to the eternal, can find in the laws of grace compensating gain for every loss. It is a good thing sometimes to lose a fortune and to find faith, to lose prosperity and to find piety, to lose the sunshine of life's happiness and to find "the secret of the LORD," which "is

with them that fear him." He sets "one thing over against another," but the ways of the Lord must be "sought out of them that have pleasure therein."

If we had time I could show you from the Word of God constantly recurring illustrations of this great truth. Suffer me just two. On the very first page of the Bible, for example, God, in His wonderful love and grace, when man is exiled from His presence because of sin, promises the great gift of the conquering Seed of the woman. Again, on the very last page of the Bible I find the Apostle John in the Island of Patmos "for the word of God, and for the testimony of Jesus Christ." But that place becomes the place of inspiration and of a vision that has become the permanent enrichment of the Church of Christ. And these two outstanding experiences between which the whole of the Divine Revelation ranges are illustrations of God's way of setting one thing over against another. We may be certain of this, that we wrong God and we wrong our own souls, when we look at the one thing and fail to see the other. Now if we will only learn this simple lesson, the habitual recognition and consideration of God's ways, it will save us in the day of trouble and adversity, will steady us in the day of joy and prosperity, and, best of all, it will set Him forth in the witness of a satisfied, glad, devoted life, as always the all-loving and the all-desirable One before the eyes of those amongst whom we live and labor, and who are taking their measure of Him through us.

Further, it will develop in us intense gratitude. Oh, how we need to learn to be grateful to God for blessings which come to us wrapped up in unlikely looking wrappings! How we need to learn to be grateful by faith for the other thing which we do not see when we feel that the one we do see is hindering our desires and intents! We fail frequently to read aright the image and superscription on our gifts. If we had the vision to see that every experience of life is marked with His own seal how life would flow out to Him in a stream of love which would never run dry!

Now listen! "Who can make that straight which he hath made crooked?" I have said that God sends some of His best blessings in unlikely looking wrappings. It is an amazing thing to me that God should make some things crooked. What do we mean by "crooked"? Things which do not harmonize with our conception of good. And how many they are! But notice! *God* hath made them crooked; so that in reality the crooked thing for me is better than the thing which I should call straight, because He made it. I am not blind to the fact that there are some things crooked that it is our positive duty to make straight. There are crooked things to be corrected in our national life, in our Church life, in our social life, in a world where the devil is so largely usurping the place of God, that we must bend every energy and spend every treasure to straighten. But there are other crooked things which God has made, not that we may overcome them, but that they may overcome us! They are the crooked things by means of which alone God can make us men and women after His own likeness.

Let me suggest some of the things in our personal lives, which may appear to us to be crooked. They perplex, and perhaps provoke us, because they do not seem to harmonize with what we think is our highest good. I think of a man who is a little bitter in his heart, a little cynical in his mind, because he is conscious of the meagerness of his power. He knows he is never going to be a ten- nor even a five-talent man. He is just a two-talent man, and he regards that seemingly inadequate enduement as a crooked thing. But is it? Has God set anything over against that? Oh, if I know anything of life, we men of two talents need to get down on our knees and thank God every day we live for the things He has withheld from us. I see one who is a genius; and it is not difficult to see also his peril. I see the awful temptation which such an one has of playing fast and loose with the obvious implicates and commandments of the Christian life. I know the great preacher who excuses himself from such trifles as attention to the temper and the tongue. That is one of the perils of the height of popular prominence on which he lives. And seeing his peril we who can never scale that height should bless God that we are immune from similar

temptations which might wreck our lives. The ten-talent man, the man of glittering position and easy success, is not the man to be envied. Oh, there is nothing more dangerous in this life than easy success. A man pays for it with blood and being and character. God has set one thing over against another. It is the two-talent man, I am persuaded, who has the greatest joy of life. The common joys of friendship, of human love, of the affections of those amongst whom he witnesses, are his, and are richer than all the fruits of the easily won successes of his more richly endowed neighbor. So learn to look upon this crooked thing in your life as part of God's protective mercy.

Then there is another man who resents the poverty and adversity of his lot, who rails against having to do the uncongenial thing, while he sees others having a so much easier life. But, friends, there is no greater blessing in the world than that of having to work. God hath set over against this necessity a character-product which can never be realized in any other way. There is a poverty in the easy life which does not take much discrimination to recognize. And it is from it that God has delivered you by putting you into the place which is hard, where you have not, for instance, much money, and where other men are not likely to envy you. You have simply got to work for every inch of territory you possess, mental or spiritual or material, and you should bless God for it. There is no comparison between the moral character of those who have to work and those who are not so compelled. "God hath set one thing over against another."

And this is true, too, of the great mystery of temptation. Why should I be tempted more than my brother? Why should I be assailed in a way so peculiar to myself that the experience of nobody else helps me? Why should there be such an unequal or unfair distribution both of temptation and of that moral resource also by which it is met? That is a province I must not enter into to-day, but I want to say just this: If you are perplexed by this, if the root of your difficulty is the contradiction between the assurances of God and your experiences of victory, then, my friend, *God* "hath set the one over against the other." Your temptation has in it the opportunity for moral heroism that your brother can never know. The fact that you have to fight as no other man has to fight is an opportunity for the awakening of the half-slumbering moral forces of which your life is full. Oh, "God hath set the one over against the other." The most tempted life is the richest life in opportunity for conquest and the acquisition of character. Someone has said that we lose something with everything we gain. Maybe that is true, but I think the other side is true. We gain something with everything we lose. The ministry of those things we call crooked is directed toward our permanent enrichment.

I said that a resultant character-product is God's answer to our query as to the why or wherefore of these things. Every tear cleans the eye from sin dust as nothing else could. Sorrow quickens the intuitions and sympathies as nothing else does. Clouds bring fructifying rain upon the earth. The setting sun brings the starry heavens within range of our vision. The experience of the passing leads our gaze to the permanent. The desert, hot, dry, arid and barren, is, nevertheless, the setting of the burning bush; is, nevertheless, the place of the smitten rock; is, nevertheless, the place of the pillar of fire and cloud. Yes; these are the experiences which justify God's ways. Do not judge God by the one thing. Always look for the other. Do not forget that the principal art of Christian living is to look out for the compensations of God, and to relate yourself, not only in submission to, but in glad and delighted coöperation with, them. Do this, and the desert shall blossom as the rose.

Last of all, this wonderful word which shines like a gem in the Old Testament—"Consider the work of God: . . . . he hath set the one over against the other"—is perhaps the finest phrasing of the Gospel of Christ that I know. I take it into the light of the New Covenant, the light that shines from Bethlehem, from Calvary and from the Garden with the burst tomb. And "over against" the facts of life I find that "God hath set" the facts of love. "Over against" abounding sin

THE COMMONPLACE IN CHRISTIAN SERVICE.

I.

Rev. Len G. Broughton, D. D.

It is my purpose during my stay at Northfield this year to help Christian workers see the importance of the commonplace in Christian service.

My text for the first address of the series is *"Jesus took him by the hand, and lifted him up." Mark ix. 27.* To arrive at the force of this text it is necessary for us to review briefly the Transfiguration story. You remember that Jesus took with Him Peter and John and James and went up into a mountain to pray. The other disciples He left down in the valley with the multitude. Some have ventured to say that these three men were more spiritual than the rest; and that Jesus wanted only those disciples who were nearest to Him in spirit when He was transfigured on the mountain. I do not think this is so. I do not believe that Peter and James and John were any more spiritual than the rest. It is possible that they were not as spiritual as the rest, for it takes a great deal more spirituality to be left sometimes than it does to go; it takes a great deal more spirituality to grapple with the multitude than it does to attend conferences or hold prayer meetings and have spiritual ecstasies.

Some of us are greatly privileged in coming to Northfield year after year. I was thinking this afternoon that during the last eighteen years I have missed but very few of the Conferences here. And God only knows what a great mountain of privilege it has been! But there are people in this country who made it possible for me to come here year after year by reason of the fact that they stayed at home and looked after the work while I was away. I think of those church officers of mine in former days who used to say to me: "Go on to Northfield. We will keep things together while you are gone." Those men never had any of the opportunities of Northfield; but they were faithful to their trust at home. There are wives to-day at home who are making it possible, by their faithfulness in attending to the home duties, for some of you men to be at these services. And there are men to-day, not a few of them, who are at work making the money to enable many of you women to attend Northfield. I repeat, let us never get it into our heads that because now and then some great so-called spiritual privilege comes our way that it is because we are better than other people. It may be exactly the reverse—that these things come our way because God knows that we need them more than the rest do. It may have been this way with these disciples.

While there on the mountain in prayer Jesus was transfigured; and there came and talked with Him Moses and Elias. Peter, as he saw those three talking together, and as he looked upon this transfiguration glory, speaking for the rest, said: "Master, it is good for us to be here: let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." And, just then—so we are told—a cloud overshadowed them and a voice came from heaven: "This is my beloved Son: hear him"; as much as to say: "Moses has had his day; Elias has had his day; this is the day of My Son. Hear Him." Then the cloud disappeared, and they looked round about and saw Jesus only. Moses and Elias—representatives of the law and the prophets—had given place to Jesus. Then Jesus, with His three disciples, started down the mountainside. They came on until they reached the valley, where they found the other disciples surrounded by the multitude, and the scribes asking them certain questions. Jesus came upon them as they thus questioned and said: "What question ye with them?"—as much as to say: "If you have anything to ask, ask Me." And then you remember how the father brought his lunatic boy to Jesus, telling Him all about his paroxysms and adding that although he had taken his son to the disciples they could not cast the evil spirit out of him, and how our Lord performed the miracle.

1. The lesson as I see it in this story is threefold. First, it is the natural aftermath of the Transfiguration. In the Transfiguration glory our Lord gives us a glimpse of perfected humanity, humanity indwelt and mastered by the Spirit of God. Here He is giving us a glimpse of this present demonized world, the world indwelt and mastered by sin. And, furthermore, He is giving us His own method of dealing with it.

2. In the next place, it shows us the essential connection between glory and service. If the prayer meeting with Jesus and His three disciples was the essential foremath of the Transfiguration, the experience in the valley with this demoniac boy immediately after was the essential aftermath. They are not separate and apart from the Transfiguration. They are an essential part of it: the prayer meeting being the preparation for, and the work in the valley the expression of, the Transfiguration.

Those of you who are acquainted with the city of Glasgow in Scotland will remember that it gets its water supply from one of the most beautiful lakes in all the world, Loch Katrine, away up in the highlands. That lake has so often been immortalized in song and story that it seems almost to be transfigured with a glory beyond its natural beauty, and that is saying a great deal. I stood by that lake one moonlight night, and I declared as I looked upon its rippling waters that there is nothing more beautiful in all the world. You see the lake up there in the highlands, and you think you see it in its glory. Well, it is glorious; but if you will go down the hill slopes and across the valleys and enter into the city of Glasgow, there you will see the real glory of Loch Katrine. You will see it where it hitches itself to the iron wheels of the machinery that makes the many industries of Glasgow possible. You will see it as it courses its way along beautiful boulevards and waters the flowers that beautify and scent the place. You will see it in hundreds of streets as it rushes along the sewer pipes, carrying away the *débris* and the germs of death. You will see it in the back alleys as it cleanses those slimy parts of the city, until finally it enters the humble abode of the poor cottager. All through the city you see it, giving health and life and employment and beauty to the place. If someone were to ask me: "Where shall I go to find the glory of Loch Katrine?" I would never think of sending him to the highlands. I would send him to the crowded city, where its blessing is hour by hour realized. I would send him down there in the midst of the people and of the work of that great city, and I would say to him: "Behold its beauty, in making life possible and happy."

And, my brethren, so it is with reference to the Church of Christ. The glory of the Church of Christ does not consist in her doctrines. Her doctrines are vital, but the glory of the Church is not in her doctrines. The glory of the Church is not in her buildings. Yet, when we see men pouring their hundreds of thousands of dollars into church edifices, we fancy almost that the Church looks there for the revelation of her glory. The glory of the Church is not in her ministry, great as is the power in the pulpit to-day. The glory of the Church does not consist in her music. Yet I venture to say that in many a city in this country, more money is spent on music than on missions. The glory of the Church is not expressed by her schools and colleges and universities, important though they are.

No, the glory of the Church is expressed in the life of her people. If you want to see the glory of the Church of the present day, go to the places of greatest need and see what she is doing there. Go to the places of sickness and suffering and sorrow. What is the Church doing there? Henry Drummond has called our attention to the fact that the streams rise in the uplands, but they never stay there. They flow at once to the valleys where the fields are. He also reminds us that mountain peaks are not inhabited. They are for vision. People live in the valley. And it is in the valley of human need that the Church of Christ is to express herself.

My brethren, many a man has attended a conference like this and received a great blessing, only to go back home and lose it in a single day. Why? He received the blessing for a specific purpose, and he did not use it for that purpose. God never bestows a blessing upon us without having

a purpose in it, and if we go back to our homes and are brought face to face with the opportunity for using that blessing and fail to do so, we lose it.

3. Then, let me say that it indicates the character of the work to be done. Some of you remember the child's welfare exhibition in the city of New York two years ago. At the front gate stood a beautiful piece of statuary representing four figures in a sort of semicircle. At one end was the father, a man past middle life, with a bowed back and on it a heavy pack. By his side stood his wife. She also had a bowed back, and on her back was a heavy pack. Then just to the left of her, looking over his shoulder at them, stood an old man with a long white beard. He, too, was bowed and on his back as well was a heavy pack. Between him and the father was a child, half clad, with no pack on his back, but with a burden far more significant than that which rested upon the others—a pinched face. In that picture the world of human need was represented; the need of the father and the mother struggling under a load too heavy for them to carry, the need of the aged who could not help himself, who had spent his life, yet who was spared to remain here for a few years for some purpose, and the need of the child not old enough to assume responsibility. The child's need was expressed not in a burden upon its back, not in the burden of personal responsibility, but in a pinched face. It had not had enough to eat. It had not had good air to breathe. That child needed food; it needed fresh air, and plenty of it; it needed a home. I say it reverently, that child did not need a Sunday school half so much as it did a home.

4. This story also indicates the method we should adopt to relieve human need. Jesus Christ did two things for this lad. In the first place, He healed him. But after he was healed he was "as one dead." He had life, but he was practically dead. He was helpless. Jesus did not stop at healing. He went a step farther and took the boy by the hand, and lifted him up. That is to say, He enabled him to stand on his feet before He left him. Oh, what a lesson that is to the Christian Church! It is not enough to preach salvation to a lost man; it is not enough to get a man to profess salvation; it is not enough to get a man into the Church. We must give that man a helping hand until he is able to stand on his feet. Look yonder to the brothel. What are we to do with those people? Preach the Gospel to them? Yes. But is that all? My heart bled yesterday when I read of the recent action of a certain noted character in this country. She had gone back to the stage. That, the critics said, she should never have done. But here is what she said: "What else could I do? Who would have me?" And all over the world Christian people are to-day criticising such characters, who are never for one moment thinking about doing as Jesus did—giving a helping hand and making it possible for them to stand on their feet. That intoxicated man on the street—what are we going to do with him? Preach the Gospel to him? Yes. Get him saved? Yes. But that is not enough. We must take that man by the hand and hold him; sit up with him nights, if need be; sleep with him in the same bed; hold on to him, even if he fall a dozen times. We must stand by him until we get him on his feet.

My brethren, the way in which Jesus illustrates the successful method in everything for us is wonderful. If we would take His life and study it with a view to practicing it in our churches, how long do you think it would take for us to win this heart-throbbing world? Yes; we have got to take people by the hand and lift them up.

Let me say, in closing, that the failure to practice after this fashion accounts for the failure of the Church of to-day. Mr. D. L. Moody used to tell of a man who dreamed he died and went to heaven. One day, an angel came and lifted him up and told him to look through a window. He looked out and the angel said to him: "What do you see?"

"I see a great dark world."

"Look again, and see if you do not see something else."

He looked again, and he saw not only the great dark world, but he saw the great city.

"Look again."

He looked again, and saw in the great city the place where he had lived.

"Look again."

He looked again, and the angel said: "What do you see?"

"I see people right around my home, blindfolded, falling over precipices."

"Do you want to stay here and enjoy heaven, or do you want to go back and take the band off their eyes and let them see their doom?"

"I want to go back."

Then he awoke. But that dream made that man who had hitherto been uninterested in missions, a missionary both with his money and with his influence. My brethren, it was just that kind of thing that Jesus saw,—the world in need, with its eyes shut, unable to see which way to go, what to do to be relieved of its need, and He came in part to show men how to do it. And the Church, if it would fulfill its mission, must do as its Lord, for He Himself said: "As my Father hath sent me, even so send I you."

II.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 42.

In uttering these words our Lord had a very important lesson to teach His disciples, and that, at the very beginning of their ministry. In order that we may properly appreciate this lesson it is necessary for us to go back and begin with Him His ministry on earth.

You will remember that after Jesus selected His twelve disciples He took them up on the mountain apart for the purpose of giving them certain instructions for their life work. These instructions were in the nature of an exemplification of certain Christian principles which were to govern them in their life and teaching. Immediately following this Sermon on the Mount, as it is called, Jesus brought His disciples from the mountain to the valley, and there in the valley He came again in contact with all forms and phases of human need: with the hungry, the blind, the dumb, the leprous, the paralyzed, the demon-possessed, the broken-hearted, the discouraged. And not only did our Lord come in contact with all forms of human need, but in every instance He met that need.

It would almost seem as if all this had been prearranged by Jesus. On the mount He preached a great sermon, the greatest ever preached. But great preaching alone cannot save this world, and Jesus knew it. He realized that there must be great practice as well as great preaching, if this world was ever to be won and if the Kingdom of Christ was ever to be established. Study the life of Jesus and you will be impressed with the fact that He spent a great deal more time practicing His preaching than He did preaching His practice, and it is well for us to remember that, for it is just as necessary to-day as it was then. I would not undervalue preaching and teaching. The world needs the very best preaching and the very best teaching it can have. But the world is never going to be won for Jesus simply by great preaching and by great teaching. There must be something else besides if this world ever yields to Christ Jesus.

When Jesus Christ came to face the need of the world He realized that before He could get into the minds of His hearers the truth He was here to teach, He must get hold of their hearts. My brethren, the very best way to get hold of the mind of a man is by way of his heart, and whatever method we can adopt, which in itself is not harmful, that will help us to get hold of a man's heart will help us to get hold eventually of his head. As soon as Jesus came down into the valley and found Himself surrounded by this great mass of human need, He began at once to work upon it. He did not stop to inquire about it. He did not spend time holding conferences as to how it came about, and as to how it could be prevented in the future. He plunged at once, without a word, into the effort to meet the need, and afterwards proceeded to tell the world how this condition of need could be prevented. He healed the leper;

He healed the centurion's servant; He healed Peter's wife's mother; He cast out demons; He healed the man with the palsy; He raised the ruler's dead daughter; He opened the eyes of the blind; He cast the demon out of the dumb man; He stilled the tempest. Truly this was a great ministry—too great for the disciples to take in. They had been called to follow Him, and they were anxious to do it. But when they saw Him at work in this fashion, they were naturally discouraged. They realized that, although He had commissioned them to do these wonderful works, there was in themselves no power to do it. They were discouraged by the very nature of the work, and Jesus saw and recognized their discouragement, and it was to meet this discouragement that He said: "Whosoever shall give . . . . a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If we cannot do the wonderful miracles that He did, there is—thank God!—one thing that we can do: we can give a cup of cold water to those who are thirsty. And if we do this in the name of a disciple, and if it is the best we can do, we shall in no wise lose our reward.

My brethren, these are very comforting words. I can see the tide of discouragement that had rolled over these disciples give back as Jesus spoke them. I can hear them, every one, say, "We can do that! We cannot do these things that He has done, but we can do that." And I am sure that they started out with new hope and new courage in their hearts.

Now, in many respects we are like these disciples. We are prone to discouragement because of the lack of a proper conception of the nature of true service. There are two classes of professing Christians with whom we have to deal. First, there are those who are trying to get out of their religion all that they possibly can. Some are trying to get material gain out of it, and that is about all their religion amounts to. I have in mind a man who came to the little town in which I began my ministry, for the purpose of engaging in his profession of doctor. Out in the country district where he came from all the wealthy and cultured people were Baptists, and he had been a Baptist. He came to our town to pursue his profession, and not long after he arrived he found there were very few Baptists there, and those not of the wealthy or the cultured class. So he examined his faith and found that he was not so good a Baptist as he thought he was—in fact, he was really a better Presbyterian than he was a Baptist, for the Presbyterians predominated. Shortly after he joined the Presbyterian Church he said to me: "I suppose you know I have left the Baptist Church?"

"Yes; I hear so. But I would like to ask you why. It is perfectly right for you to do so if you have a good reason for it."

"Well, I have a good reason. I have to make my living by my profession, and there are no people here much but Presbyterians."

Now, I have watched that man. For a time he seemed to prosper, but to-day he is a failure.

Other people try to get social standing out of their religion. I remember another man who came to the same town, who also had been a Baptist. He had some daughters, and he and his wife were very ambitious for them. He had not been there very long before he came to me and said frankly: "We cannot connect ourselves with your church, because it does not furnish us with the atmosphere that we desire for the raising of our daughters." I understood very well what he meant. He joined another church for the purpose of getting the social atmosphere for his daughters. I have watched that man too, and I have watched his daughters, and if I know anything about disappointment he is one of the most disappointed fathers that I ever knew.

Then there are other people who are simply anxious to escape hell. They use their religion as a sort of fire insurance policy against future punishment.

But, thank God, there is another class of people in the Church of Jesus Christ, people who are trying to put into their religion everything that they possibly can. They are not so anxious to herald their work and tell it abroad, but they are at it. Now, it is to this class I want to speak, to the men and women who, appreciating what they have been saved from and what they have been saved to, are trying to put into their

Christian life everything possible for the advancement of the Kingdom of Christ. And they are anxious that this salvation, which means so much to them, shall be world-wide in its benefits. But the sad fact is that many of these people are failures. They strive to do, but they fail. It is not because their motives are wrong; not because they are not in the right line of service. It is because they have misunderstood the nature of service for them. They have not seen the might of the ministry of small things. Most of us are small people, and we might just as well admit it, and there is no use in a little man trifling with a big thing. It is all right for big men to spend their time on big problems, but most of us have to content ourselves with little problems, because we are little people. But that is nothing to be discouraged about, for we learn from our text that if we can render a little service in the right spirit we will stand alongside of our big brother in the day of final rewards.

Let me illustrate what I mean. Take a man about to enter the service of his country. And, by the way, let me say we have no right to sneer at the man who is contemplating such a career. If he serves his country well, he serves God well. Well, this man is contemplating such a service, and he attends perhaps some great patriotic occasion and hears an address on some great historic character, a character that figured in the days of the past in a mighty way, and, with his mind on fire, he says: "By the help of God and the powers within me, I am going to adopt that man's line of life and win in this battle." But after awhile, he wakes up to the sad realization of the fact that he has been a failure. Now, it is not because his methods were wrong; not because he was not divinely called to that particular service; not because of the lack of gifts. He may have had all these things in their proper proportion. But it was because of the fact that his method was the method of another, not that of himself. No man can be the other fellow. The place that our fathers held was their place, and not ours. They met their problems in their day and in their way. We have to meet our problems in our day and in our way. There will never be another Abraham Lincoln in America, much as we may think we need one. Our statesmen have to give themselves to the solution of the problems that beat and throb in the life of the present, and they have to do it in their own way, in the light of the present. It is true that

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints in the sands of time."

But we can never do that by living their lives or by working our problems with their methods. We must do it by working our own problems with our own methods, as common-sense, practical men.

Again, take the service of the Church. Why do so many fail in the Church? Why do so many fail in the ministry? Not, I believe, because they are not divinely called; not because they have not the right motives in their service; not because they are lacking in gifts, for we have to-day as much gift, as much power, as much culture in the pulpit as ever in the history of the Church—perhaps more. I believe that men fail in the ministry more than for any other reason because they attempt to do their work in another's way. Here is a young preacher, for example, who sets before him such preachers as Spurgeon, Joseph Parker, Henry Ward Beecher and Phillips Brooks. Now, my brethren, they were all great men and have left behind them lives worthy of study; but there will never be another Spurgeon, nor another Parker, nor another Henry Ward Beecher, nor another Phillips Brooks. And the sooner the young preacher realizes this and gives himself to the working out of a ministry of his own, in his own way, for his own time, the better it will be for himself, for the ministry, for the Church and for the world.

Again, take a young man just starting out as an evangelist. He reads the biographies of Finney, Moody, Whitefield, Wesley, and his heart is on fire. He says: "I am going to put the methods that these men adopted into practice." Now that ambition of his to be an evangelist is a worthy one. God save me from casting any slur upon the evangelist! But, my brethren, that man's method of being an evangelist is one that will most signally fail. I unhesitat-

ingly say that, as much as we may think we need them, there will never be another Finney, nor another Whitefield, nor another Moody, nor another Wesley; and the quicker we realize it and give ourselves to work along the lines of the present the better it is going to be for evangelism. We have heard so much of late about the great revival that is to come, we have said so much about it, we have talked about it until we have almost talked it to death—what do we mean by it? We mean generally a revival of a certain type that once spread over this or some other country, and accomplished worlds of good, whereas the great revival that is coming is to be a revival for the present and it will be along the lines of present-day life. It will be led by men giving themselves honestly and conscientiously to methods that are their own, and not their fathers'.

Will you pardon me if I say a few words as to my own method in London, a very different one from that which I used to follow in my church in Atlanta? I have changed my method simply because I have found that the circumstances around me are different. I have been pastor of this church in London now for about eighteen months. During the first year of my ministry there, by the help of God, we were enabled to take into the membership of the church over two hundred souls, most of them on confession of faith. Not only have we not had a mission, or an evangelistic week, but we have not had a single after-meeting, not one. Every Friday evening, from six o'clock until ten, I am in the vestry, with some other workers to assist me, to talk with any who are concerned about religion. Every one of these people who have come into the membership of the church upon confession of faith has come there through that Friday evening meeting. I see some of you taking note of that. You will go home and establish a Friday evening inquirers' meeting—and fail. Perhaps you won't. You may find it will work in your community. You can well afford to try it, for this business of winning men and women to Christ is so serious a business as to call us to the trial of anything and everything that will help us in the work. Try it, if you like, but do not pin your faith to it simply because it has succeeded at my church in London.

Some of you have read that little book, "Ships that Pass in the Night." One chapter in it is worth a great deal—in fact, to my mind it is the only thing that is worth anything. It is that chapter descriptive of the man's search for the temple of knowledge. He climbs the mountain with its rugged cliffs and its stones and thistles, until, emaciated and scarred and bleeding, he comes at last to the summit. There he expects to find the temple of knowledge. He made sure it would be on that great mountain peak. But when he gets there he finds no temple. Bewildered, discouraged, stiff and sore in body, he looks around him. Seeing nothing there, he accidentally drops his eyes down the slope by which he has just come. There at the base of the mountain, right where he had left, shut in by a group of beautiful trees, he sees a spire, and on that spire is a flag on which he reads: "The Temple of Knowledge." There it was, just where he had started from, and all his struggle and climb and suffering, all his discouragement and disappointment at the end of the journey, might have been escaped if he had only remembered to look around before he started.

My brethren, in the name of God, for the sake of your own highest usefulness, and for the sake of this great needy world, I beg you to look around where you live for opportunity to serve. Stop thinking, Oh, if I could go to New York, or Boston, or London, I could do something. The man who does something in New York, or Boston, or London, is the man who has done something at home. It is the man who uses his material at home that God uses abroad, and he is the only man.

What will this do? It will put everybody in the Church of Christ at work, for there is need for everybody. In this way we shall help bring to pass the answer to the prayer our Lord taught us: "Thy kingdom come. Thy will be done in earth, as it is in heaven." May God help us when we go away from here to examine into the commonplace opportunities where we live!

THE LIVING GOD'S FIVEFOLD DECLARATION.

Rev. Charles Inglis.

Isa. xliii. 1-5.

In these verses we have the living God making a fivefold declaration to His people: "I have redeemed thee;" "I have called thee;" "I am with thee;" "I have loved thee;" "I will gather thee."

I. "I HAVE REDEEMED THEE." I like to remind myself constantly of three things about redemption: the *cost* of it, the *extent* of it, the *result* of it.

1. Regarding the *cost* of our redemption, Peter says: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ." I have read somewhere in Roman history of two eastern kings that went to war. The one defeated the other, and the vanquished king was taken prisoner with his wife and their only daughter. On being brought into the presence of the triumphant monarch he was asked: "What would you give if I liberated your wife and daughter?" Looking up he pathetically answered: "I would give my life. I could not give any less." Do you want to know, my beloved friends, the cost of our redemption? Never forget that it cost the Lord Jesus His precious life to redeem each one of us.

2. The *extent* of our redemption. Let me remind you of three Scriptures only. He redeems our *life:* "who redeemeth thy life from destruction" (Ps. ciii. 4). He redeems our *soul*: "the redemption of their soul is precious" (Ps. xlix. 8). He redeems our *body* (Rom. viii. 23). That is to say, the three constituent parts of our being—the life, the soul, the body—are redeemed by the Lord Jesus Christ.

3. We have the practical result of redemption in Paul's memorable words: "whose I am, and whom I serve" (Acts xxvii. 23). Perhaps, one of the weakest points in our Christian life is this: that we fail to recognize and realize that when God saved us we became His property, so that all we have and are belongs wholly to Him. These lips, and hands, and eyes, and feet, and intellects, are His property, and consequently should be absolutely at His disposal.

II. "I HAVE CALLED THEE." In the first Epistle to the Corinthians (i. 2; vii. 21) we are called with a twofold object: to be saints, and to be servants. It is important to notice that nowhere in the Word of God, so far as my memory serves me, are we ever told to call ourselves saints. You will see the importance of this when you remember the meaning of the word saint—a holy one; and if we are living holy lives, the friends with whom we have to do will surely find it out, and there will be no need to advertise either our deep spirituality or our wonderful attainments. Ezra (v. 11) says: "We are the servants of the God of heaven and earth." And what we need to do is to serve Him well and wisely, remembering that in a little while we shall have to render an account of our stewardship to Him.

III. "I AM WITH THEE." The Divine Presence is promised to us in a threefold way in Holy Scripture.

1. His Presence is promised to us in *prayer*: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). What a blessed reality it is that God still answers prayer! I visited recently the prayer room in the orphan houses at Bristol, England, where George Müller prayed in millions of dollars without appealing to anyone but the living God.

2. His Presence is promised to us also in *suffering*: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned" (Isa. xliii. 2). I do not think I ever quote this Scripture, without being reminded of the three Hebrew children in the Book of Daniel. You remember how the king came down and looked in the fiery furnace and asked: "How many men did you cast in?" "Three, O king." And I can almost hear him saying: "Are you sure of the number?—for I see four, and the fourth is like to the Son of God." What a real comfort this must

be to God's people who are passing through the furnace of affliction! It may be that your life has been made up of crosses and losses, and you have been doomed to disappointment, and you wonder what it all means. You are inclined sometimes to say everything is against you. But let me remind you it is all *for* you. There was only one thing that the three Hebrew children ever lost in going into the furnace. It wasn't a hair of the head. It wasn't a garment, for there was no smell of fire about their clothes. The thing they did lose was their bands, for they were bound when cast into the fiery furnace, and a few minutes afterwards they were seen promenading up and down, quite free. It seems that in the furnace we lose our bands, and I am sure that there are men and women here who can look back and remember how the Presence of God was realized by them as they passed through the furnace that seemed to be heated seven times hotter than usual.

3. We have His Presence promised to us in *service*. You will readily remember God's word to Gideon: "The LORD is with thee, thou mighty man of valour" (Judg. vi. 12). It is both interesting and helpful to notice, especially in the Old Testament, that the men who left their mark upon this world's history were men of whom it was said: "The LORD was with them." We may not have fellow-Christians with us. We may not have our church with us. But if we are walking in fellowship with God, we can count upon His Presence in every relationship of life. The Presence of God in service always means success. This is strikingly illustrated by Joseph in the Old Testament and by Paul in the New.

IV. "I HAVE LOVED THEE."

1. It is well to remember the character of the people that God is speaking to. They were idolaters. They were crotchety, crooked and cantankerous; yet God says to them: "I have loved thee." We, perhaps, are surprised at that; but let us never forget the *Divine love is infinite in its character:* "As the Father hath loved me, so have I loved you" (John xv. 9).

2. Divine love is *constraining in its power.* Said the great apostle: "The love of Christ constraineth us" (2 Cor. v. 14). That was his incentive. That enabled him to live such a strenuous life. to bear such unflinching testimony for his Lord and Master.

3. Divine love is *inseparable from its object.* Paul speaks in the tone of triumph when he says: "Who shall separate us from the love of Christ?" (Rom. viii. 35.)

4. Divine love is *unchanging in its purpose.* John (xiii. 1) declares that those whom He loved He loved unto the end, or, according to the revised version, "loved to the uttermost."

5. Jeremiah (xxxi. 3) tells us of love which is *everlasting in its duration:* "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

Do you ask me what is the practical outcome of Divine love? The beloved Apostle John answers that question when he says: "Beloved, let us love one another" (1 John iv. 7). It is only love that unites our hearts. Truth learned out of fellowship with God has a tendency to separate, but love welds God's people together.

I remember hearing that Robert Flockhart, the Edinburgh street preacher, who died in 1848, when he was passing away Home said to someone in his room: "I have just been bidding good-by to some of my dearest friends." Asked who they were he said: "The first who came in was Faith, and I said: 'Faith, I shall not need you any longer, for I am going inside to sight, so I will bid you farewell.' The second was Hope, and to her I said: 'You have assured me, Hope, in many a dark solitary hour, but I am going inside now to One Who is the Living Hope; so I bid you farewell.' The third that came in was Love, and to Love I said: 'I have no intention of bidding you good-by, for Heaven is full of your kind, and I think you had better come along with me.'"

V. "I WILL GATHER THEE." I need hardly remind you that these words, though spoken especially to Israel, are equally applicable to us. Israel to-day is a scattered people. You will find them the world over. But that is also true of God's people. If you were to ask me: Where is the Church? I should say: Some of its members are here, some in New York, a great many in England, and a large number in Australia; but the Church of God to-day is a scat-

tered Church. I do not mean a divided Church. There is a very marked difference between being divided and being scattered. For instance, in the early Church we are told they "were scattered abroad" and "went everywhere preaching the word" (Acts vii. 4). But though scattered they were not divided. They were very much united. God's people are scattered the world over, bearing their testimony for Him. But what a comfort it is that they will be "gathered," and every beating of the heart, every throbbing of the pulse, every day that passes and every night that closes in around us, only bring the moment nearer when the grand reunion will take place in the crowded air.

I heard of a little boy that went out on one occasion to fly his kite. He let out a large quantity of string, and the kite went up very high. The atmosphere grew cloudy, and, though the boy lost sight of his kite, he held on to the string. A gentleman passing said: "My boy, what are you doing?" The boy said: "My kite is up there, Sir." "But," the gentleman said, "I can't see your kite." The boy answered: "It doesn't matter much whether you can see it or not. I know it is up there, for I saw it go up, and I am holding on to the string down here." We know that our Lord went up. When I was at the Mount of Olives a little while ago, I was reminded of that scene where the Master took the tiny little band of disciples out with Him as far as Bethany, and lifting up His hands He blessed them, and while He was blessing them He was parted from them and carried up into Heaven. And let me say to you, beloved friends, hold on to the string of promises. "For yet a little while [R. V. "a very little while"], and he that shall come will come, and will not tarry" (Heb. x. 37). And, if we should hear Him say to-day: "Surely, I come quickly," I trust that the response from our hearts would be: "Even so, come, Lord Jesus."

THE CHRISTIAN HOME.

Rev. George R. Stuart., D. D.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, *to do justice and judgment; that the* LORD *may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19.*

The longer I live, the more I see of the sorrows and cares, the successes and failures of this life, the more I am impressed that the home problem is the greatest problem of our civilization. The homes of our country are so many streams pouring themselves into the great current of moral, social and political life. If the home life is pure, all is pure. The home is the center of everything.

From the proper or improper settlement of the home question comes more of joy or sorrow, more of weal or woe, than from all other questions combined. Build your palaces, amass your great fortunes, pile up your luxuries all about you, provide for the satisfaction of every desire; but as you sit amid these luxuries and wait for the staggering steps of a drunken son, or contemplate the downward steps of a wayward daughter, happiness flies out of your heart and your home. There is nothing that can render happy the parents of Godless and wayward children. Around the home circle of the cottage or the palace are greater possibilities of joy or sorrow than in all the rest of the world. Not only does the happiness of the world center in the home, but the moral, social and civil life of the world emanates from the home. The downfall of every character can be traced to some defect in the home life. The prettiest picture earth furnishes is a whole family on the way to heaven; the most horrible picture is a whole family on the way to hell. I believe in the truth of the proverb of this Book: "Train up a child in the way he should go, and when he is old he will not depart from it." A child properly trained up to the proper point will not go astray. The normal way to get rid of drunkards, liars, thieves and debauchees is to quit raising them. Every man steps from the home door into the social, moral and civil world. What he

is upon the home step he will be in the field of life. When Mr. Gladstone and Mr. Talmage were talking over the great international questions, Mr. Gladstone flashed his intelligent eye upon the great preacher and said: "There is but one question. Settle that right, and you settle all others. That question is Christianity." I stand here to say that if you settle Christianity right in the home it settles all questions everywhere. National life never rises above the home life and never sinks below it.

Church life cannot rise higher than home life. I have no faith in the woman that talks of heaven at church, and makes a hell of her home. If I were investigating a woman's piety, I would rather take the evidence of the cook than of the preacher. Some men talk in the Church like angels and talk to their families like demons. Church religion never goes above home religion. As we live in the home world, so we live in all worlds, whatever our profession is.

It is the home that gives us our men and women. Brick and marble do not make a country; men and women make a country. When God Himself would start a nation He made the home life the deciding question, and selected Abraham as the foundation on the ground set forth in my text: because God knew him, that he would command his children and his household after him, and that God would therefore be able "to bring upon Abraham that which he had spoken of him."

God's ideal nation starts with the home, with the father of the home "walking in the way of the Lord to do justice and judgment," and his children and his household following after him.

The two central ideas of the home life expressed in this text are the fundamental ideas of a successful home and national life.

Home *authority* and home *example* are expressed in the words, "He will *command* his children and his household *after* him." During the ten years I spent as a schoolteacher—where from the log schoolhouse in the mountains to the boarding college of the towns, I met every class and condition of children—I learned the great truth of this text, that home authority and home example settle the great question of life and character. The years spent as a Methodist preacher, visiting from house to house, and the years spent in traveling over this great country of ours, have only furnished illustrations on every hand in proof of the fact that neither the law nor the Gospel can make a Christian nation without the help of home authority and home example. Anarchy is not born in the Haymarket of Chicago; outlawism is not born in street mobs. The question of obedience to law is settled in childhood. The child who does not obey his father and mother will obey neither social, civil, nor Divine laws. When God said, "Children, obey your parents," He told the world where obedience originates.

The Most Dangerous Sign of the Times is the neglect of home life and the growing disrespect of children for parents. A six-year-old boy can scream and stamp and boss a household, change a programme, and bring father and mother to his terms. I was in a home some time ago where a father asked a little six-year-old child to shut the door. She replied: "I won't do it." He said: "Poor papa will have to shut it himself." She replied: "I don't care; I won't." And I saw poor papa get up and shut the door. Having been an old schoolteacher, I wanted to borrow that child for about fifteen minutes; but upon mature reflection I decided that her father was the fellow that needed lending. No man can bring a greater curse upon law and order and a good civilization than to turn such creatures out into the world. Uncontrolled at six, and outlaws at twenty.

The learning of the academy, the college, the university, may fade from the mind, but the simple lessons of home defy years, and live on. The words of a mother make deeper impressions than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and painting. The mother of Byron was proud and ill-tempered and violent. The mother of Napoleon Bonaparte was full of ambition and energy. The mother of Lord Bacon was a woman of superior mind and deep piety. The mother of Nero was a murderess. The mother of Washington was a

pure and good woman. The mother of Patrick Henry was eloquent in speech. The mother of John and Charles Wesley was intelligent and pious and full of executive ability. The mother of Doddridge taught him Scripture history from the Dutch tiles on the fireplace, on which there were pictures of subjects taken from the Bible.

When the devil robs a boy the last thing he takes are the early impressions made by his father and mother.

A lady who had raised seven noble Christian sons, with not a black sheep in the fold, was asked by an old friend of mine how she did it. She replied: "I did it with prayer and hickory." Two better instruments were never used. I do not mean to encourage the brutal punishment of children, but when solid piety and wholesome authority go hand in hand obedient and pious children follow. Example and authority go together. God knew that Abraham would *command* his children *after* him.

How many a wayward boy all over this country might be saved by the proper combination of wholesome authority and a Godly example! Our children are turned out on the streets of the cities, and God only knows where they go and what they do. The boys and girls in this country are like Tennessee oats in dry weather—they "head" too soon. Girls are women at thirteen, and boys are men at fifteen.

Mrs. Wesley, who gave to the world such a noble family, the lives of whom will bless the world for generations to come, heeded the command of God in the rearing of her nineteen children. Her first step, she says, was to get complete control of the child. How this is done I cannot tell you. I wish I could give an unerring rule, but the rule differs with the disposition of the child. One thing is true: authority is necessary. Take the child and the problem to God, but as you love your child and fear your God, secure its obedience to your authority.

I am profoundly thankful above all things for the fact that I had a good mother—a mother who, when she said, "George, you shall not," I did not. If I did, then she did. I owe all that I am, morally and religiously, to the authority of a good mother. I also owe my life to that authority. I give this little history, which is sacred to me. Some years ago I and three other young men planned a trip to Europe. We had read and talked and planned for months. A few months before we were ready to start I mentioned the trip to my mother, who, since my father's death, has made her home with me—and it has been my sweetest pleasure to give her the sunniest and best room in my home. When I mentioned the trip she said: "George, I am getting old; you are my only stay; I am afraid of the ocean; I cannot let you go while I live. Wait till I am gone, and then you can go to Europe." I thought it was a mere kind of sentiment with mother, and that I would get all things ready for the trip, and that in the kindness of her heart she would yield her consent. I had made arrangements, temporarily, to have my father-in-law take care of my wife and children, and all things were ready for the trip. A short while before we were ready to start I stated in the presence of my mother: "Well, we are off soon for Europe." She looked up and said: "What is that, George?" I said: "We have everything ready, the trip is all organized, and we start for Europe soon." Straightening up in her chair, she looked me straight in the face and said: "George, I told you once I did not want you to go. I have thought over this trip and prayed over it, and I cannot give my consent for you to go; and now I tell you so that you will understand it: *you shall not go.*" I said: "Mother, do not put it that way." I tried to argue the question, saying: "It is one of the sweetest hopes of my life that you are crushing." She said: "George, I have prayed over it; my mind is made up. We will not discuss it; you shall not go, and that settles it." And when she said that I knew that it did settle it, and surrendered what to me was one of the most pleasant hopes of my life. I hunted up my companions, and said: "I'm not in it." They excitedly exclaimed: "What's the matter?" I said: "Mother won't let me go." They said: "Are you not twenty-one, married and got children, and yet tied to your mother's apron strings?" I said: "I would not cross the Atlantic against my mother's wishes for a million dollars."

A few days later I got a letter from Bro-

ther Jones, asking me to accompany him on a trip to Canada. The following week we were plowing across Lake Ontario. It was a bright day. Brother Jones, wife, and I were sitting on the deck of the vessel, and as she plowed the blue waters I said: "This is glorious. How I wish it were on the Atlantic, and I were headed for Europe! I shall always feel that mother was a little harsh in breaking up my European trip." Brother Jones said, "Well, old boy, the whales might have gotten you in the Atlantic"; and we dropped the subject. On our return as we were going in to the supper table at Buffalo, N. Y., Brother Jones bought the New York *World*. Just as we reached the dining-room door he said: "George, there has been a terrible railroad wreck at Thaxton, Va. My! what a list of the killed!" Looking at the list, I saw "Cleveland, Tenn." I snatched the paper from his hand and read, while my blood ran cold: "John M. Hardwick, Cleveland, Tenn., killed and burned; William Marshall, Cleveland, Tenn., killed and burned; Willie Steed, Cleveland, Tenn., killed and burned." I threw up my hands and said: "Oh, Sam, the next name would have been 'George R. Stuart, Cleveland, Tenn., killed and burned,' but for the authority of my precious mother!" We turned from our journey and came immediately home. I found my little town gathered about the streets, and sadness resting like a cloud upon the whole place. As I walked up the street the mother of one of the boys, in whose home I had boarded in other days (she was almost as a mother to me), ran out on the streets and said: "O George, if I only had the body of my precious boy!" When I reached the gate I saw my mother come running; she threw her arms around me and said: "Thank God! my boy is safe." And I said: "Mother, I never missed it when I took your advice. I am sure I shall take it from this to the grave." I found I had never learned what God meant when He said: "Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." Home authority has saved life and it has saved character and saved thousands of souls; for the lack of it the world is going to rot.

But home authority is worth little without home example. It is the nature of the child to follow. Did you ever start across the room, mother, and hear a thud on the floor, and look around to find that little Mary had caught your dress and attempted to follow you, and you had jerked her sprawling on the floor? Father, did you never, on reaching the gate on your departure from home, find little John at your heels, and as you closed the gate before him he looked up piteously and cried: "Papa, me go wid 'oo." The children go with us—they follow us. How beautiful the sight to see father and mother walking in the ways of righteousness, followed by the large household of God! How horrible the sight to see the wicked father and mother start off to hell, and every little child following! How horrible to see them led one at a time into that awful abyss, and there each recognize the other, and the parents realize that they had led them there! Stop, my brother! Stop, my sister! do not go farther in that direction with those precious little ones following you. They look into your faces and ask the way. They see your tracks and follow.

Some time ago I heard a roar of laughter in the hall of my own home. I walked out of my study, and found the household laughing immoderately at my little boy, who was coming down the stairs dressed in a full suit of my clothing. The vest reached to his knees, the long coat dragged the floor, the big hat almost hid his head, and his feet were lost in my number nine shoes. How comical, how funny it seemed to the family! But as I looked upon it I saw the serious side, and said: "Wife, that is not a laughable picture to me. It has in it a lesson as touching as the great realities of life. That sight teaches me that the little boy wants to be like his father—wants to wear his father's shoes and walk as his father, dress in his father's clothes and be as his father. God help me go right!" Every parent who hears my voice to-night should not forget that there are scenes in your homes that talk to you every day and cry out to you as piteously as life and death: "Look out, papa; look out, mamma; I'm coming after you." Don't go wrong; don't lead little feet astray.

A Baptist minister told me of a little boy whom he had found in his rounds of

pastoral visiting with his hair clipped close from the top of his head, presenting a most comical picture, which called for the following explanation by his mother: "This little fellow got hold of my scissors yesterday, and the first thing I knew he had clipped the hair off the top of his head, and when I asked him why he did it he replied with an air of victory: 'Make my head like papa's head.'" His father was a bald-headed man. How often we find a boy's head like his father's head! Look out, sceptic!

In one of Tennessee's cities a special friend of mine walked down to the Tennessee river with two bright, promising boys. He said: "Boys, we will try a swim together." And with his boys at his side they swam together out toward the current of the river. Away out in the current the father called a halt and advised a return, but as they turned to go back to the shore the waters proved too swift, the distance too great, and the two boys sank by his side. He swam to the shore, piteously crying: "My boys are gone." He said: "The mistake I made was, I swam out too far with the boys." I am talking to men who are swimming out into the current of social life and amusements and dissipation with their bright boys at their side. Some of these days they will call a halt and start back to the shores of sobriety and piety; but the boys will be carried off with the current, and they will walk the shores of life sad and lonely, breathing from their broken hearts the saddest of all sentences: "My boys are gone! my boys are gone!" Stop, my brother; stop. Come back to God to-night. Bring those bright boys with you. Don't go farther into the current of worldliness.

An old local preacher in our Conference lived a life of simple piety and unquestionable honesty before a family of boys and girls. His sons have been honorable. One of them, who has been to the United States Congress, gave this little incident to my presiding elder. He said: "I have never doubted my father's piety. He has lived without reproach, a Christian life in his own home. But in spite of all teachings and example with which I have been so wonderfully blessed, little doubts would still enter my mind. When my father came to his deathbed I said to myself: 'Now is the time for me to settle some questions.' I walked up to the bedside of my dying father and said: 'Father, I know two things. You can tell me another. And these things will settle the problems of life for me.' My father said: 'What are they, my son?' I replied: 'I know that you have been an honest man—you never told a lie in your life. Secondly, I know you have practiced the teachings of the Christian religion as perfectly as man has ever followed his Christ. Now the question you can tell me is this: Is this religion all you hoped it would be in the hour of death? Has it in life and death proved a reality to you?' My father looked up, a smile played over his face, a tear of triumph filled his eye, and he replied: 'My son, I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day. Thank God, Christianity was all that I could ask for in life, and more than I hoped it could be in the hour of death. I have lived a happy life and I die a triumphant death. Thank God there is a reality in the religion of Christ.'" The son said: "I walked away from the bedside of my dying father, and, so help me God, from that day to this not a shadow of doubt has ever found place in my mind. When I went to the United States Congress, among the first packages of my mail was a package containing the works of Colonel Ingersoll, with his compliments to me. I opened the package. The very sight of those books brought up the smiling face and triumphant words of my dying father. I carried the books and dropped them into the grate and saw them burn to ashes. I washed my hands with soap and dried them on the towel, and that is as near as I have come to going back on the faith and life of my precious father." This bit of history teaches us the power of Godly example. Thank God for Christian parents whose lives are great beacon lights along the shore to guide us from the dangerous rocks into a haven of rest!

While Sam Jones and I were preaching in Nashville I told this little incident. At the conclusion of my sermon a Methodist preacher came up and laid his hand upon my shoulder and said: "Brother Stuart, how your sermon to-day carried me back

to my home! My father was a local preacher, and the best man I ever saw. He is gone to heaven now. We have a large family; mother is still at home, and I should like to see all the children together once more and have you come and dedicate our home to God, while we all re-dedicate ourselves to God before precious old mother leaves us. If you will come with me, I will gather all the family together next Friday for that purpose." I consented to go. The old home was a short distance from the city of Nashville. There were a large number of brothers and sisters. One was a farmer; one a doctor; one a real estate man; one a bookkeeper; one a preacher; and so on, so that they represented many professions of life. The preacher brother drove me out to the old home where had gathered all the children. As we drove up to the gate I saw the brothers standing in little groups about the yard, whittling and talking. I was introduced to these noble-looking men who, as the preacher brother told me, were all members of churches, living consistent Christian lives, save the youngest boy, who had wandered away a little, and the real object of this meeting was to bring him back to God.

The old mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. We all gathered in the large, old-fashioned family room, with mother in her natural place in the corner. The preacher brother laid the large family Bible in my lap and said: "Now, Brother Stuart, you are in the home of a Methodist preacher; do what you think best."

I replied: "As I sit to-day in the family of a Methodist preacher, let us begin our service by an old-fashioned experience meeting. I want each child, in the order of your ages, to tell your experience."

The oldest arose and pointed his finger at the oil portrait of his father, hanging on the wall, and said in substance about as follows: "Brother Stuart, there is the picture of the best father God ever gave a family. Many a time he has taken me to his secret place of prayer, put his hand on my head, and prayed for his boy. And at every turn of my life, since he has left me, I have felt the pressure of his hand on my head, and have seen the tears upon his face, and I have heard the prayers from his trembling lips. I have not been as good a man since his death as I ought to have been, but I stand up here to-day to tell you and my brothers and sisters and my dear old mother that I am going to live a better life from this hour until I die. I will start my family altar again, and come back to father's life"

Overcome with emotion, he took his seat, and the children in order spoke on the same line. Each one referred to the place of secret prayer and the father's hand upon the head. At last we came to the youngest boy, who, with his face buried in his hands, was sobbing, and refused to speak. The preacher brother very pathetically said: "Buddy, say a word; there is no one here but the family, and it will help you."

He arose, holding to the back of his chair, and looked upon me and said: "Brother Stuart, they tell me that you have come to dedicate this home to God; but my dear old mother there has never let it get half an inch from God. They tell you that this meeting is called that my brothers and sisters may re-dedicate their lives to God, but they are good. I know them. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my precious father, I have felt his hand upon my head and heard his blessed words of prayer. To-day I come back to God, back to my father's life, and, so help me God, I will never wander away again."

Following his talk came a burst of sobbing and shouting, and I started that old hymn:

"Amazing grace (how sweet the sound!)
That saved a wretch like me!"

And we had an old-fashioned Methodist class-meeting, winding up with a shout. As I walked away from that old homestead I said in my heart: "It is the salt of a good life that saves the children." A boy never gets over the fact that he had a good father.

Fathers and mothers, hear me to-night. Little children are looking up into your faces, asking which way to go. They are following your footsteps. Do not lead them wrong. God help you, stop to-night. Gather your little ones into your arms, and turn your back on sin and your face toward God.

Receipts.

Dan Crawford's Work in Central Africa

August 17.	6355. Collection at Northfield General Conference of Christian Workers	$554 29	
August 18.	6341	50 00	
			$604 29

Record of Christian Work (Free Distribution)

August 1.	6327	$ 1 00	
August 1.	6328	2 00	
August 1.	6329	5 00	
August 2.	6330	1 00	
August 9.	6331	2 00	
August 11.	6332	25	
August 12.	6333	2 00	
August 12.	6334	1 00	
August 12.	6335	1 00	
August 12.	6336. Collection at Northfield General Conference of Christian Workers	141 32	
August 13.	6337	10 00	
August 13.	6338	10 00	
August 13.	6339	25	
August 16.	6340	1 00	
August 19.	6342	1 75	
August 19.	6343	10 00	
August 19.	6344	10 00	
August 20.	6345	1 00	
August 22.	6346	1 00	
August 22.	6347	1 25	
August 25.	6348	1 50	
August 26.	6349	1 00	
August 30.	6352	1 00	
			$206 32

Pandita Ramabai's Work Among India's Child Widows

August 29.	6350	$ 25 00	
August 29.	6351	25 00	
			$ 50 00

Personalia.

Sir William Ramsay, the archæologist and explorer of Bible lands, author of "St. Paul the Traveller," "The Church in the Roman Empire" and other scholarly works, is suffering much embarrassment with regard to the fulfilling of his engagements, owing to the sudden death of President Ketler, of Grove City, who had charge of his itinerary and left no list of his dates. Dr. S. Edward Young, pastor of the Bedford Presbyterian Church, Brooklyn, N. Y., has undertaken to forward inquiries to Sir William for the next few weeks.

One of the results of **Mr. Dan Crawford's** extended labors in Central Africa has been the acquisition of several of the tribal lingoes, some of which he has reduced to a written language and into which he has translated the Bible. This accomplished, he is now anxious to educate the youth of the various tribes sufficiently to enable them to read the Bible in their own tongue. In Mr. Crawford's estimation this work does not need white teachers. He believes that the African can best be reached through trained native evangelists. Many of these are now available and may be secured for the modest salary of $100 a year each.

The interest awakened in Mr. Crawford's work has already led many friends to express a desire to assist him in this enterprise of sending out these native evangelists and teachers. We believe there are many of our individual readers, as well as various Sunday schools and Christian Endeavor Societies, who will gladly avail themselves of this opportunity of keeping a native missionary worker upon the field. Contributions will be gladly received by the RECORD OF CHRISTIAN WORK, and acknowledged through its "Receipts" column.

Mr. Crawford's itinerary for October includes appointments in New York, Philadelphia, Newark and Bryn Mawr.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Chester Birch—Oct. 1-19, Popular Bluff, Mo.; Oct. 21-Nov. 9, Moline, Ill.

John W. Erskine—Sept. 7-28, Harbor Springs, Mich.

Lowry and Moody—Aug. 31-Sept. 28, Dodge City, Kans.; Oct. 5-Nov. 9, Grand Island, Nebr.

Milford H. Lyon and Party—Sept. 14-Oct. 26, Carnegie, Pa.; Nov. 2-Dec. 14, Muncie, Ind.

Milton S. Rees—September, Jacksonville, Ill.; October, Mexico, N. Y.

Obituary.

Few men have been able to accomplish a greater work, while attracting less attention to themselves, than the late **Robert C. Ogden.** Mr. Ogden was a man of exceptional gifts, which accorded him a conspicuous position in the financial world, and would have made him one of the merchant princes of America, had material success been his object in life. Although not a university graduate, Mr. Ogden was a man of wide erudition, combining with sound judgment a keen interest and a felicitous gift of expression. But the attainment of wealth and social popularity was to Mr. Ogden unworthy the ambition of a Christian man, and while he valued these attainments as a means to an end, they were never allowed to become the goal of his life.

When General Armstrong, at the close of the war, began his work at Hampton for the industrial training of the negro race, he found in his friend, Mr. Robert C. Ogden, a warm supporter and sympathizer. On the death of General Armstrong, Mr Ogden succeeded to the presidency of Hampton Institute. He worked, however, not alone for the institution of which he was president, but for the whole race. Allying with himself a number of leading educators and publicists in the South, he began those conferences which have become so potent a factor in the educational development of the South in the last twenty years. Dominated by his personality, every phase of the welfare of national life in the South was discussed in these gatherings, and they, in turn, have awakened public sentiment upon such important themes as child labor, compulsory education and similar questions.

Robert C. Ogden was recognized by all who knew him personally as a great man, and in coming years, when the historian views through the perspective of several decades the national developments of this generation, he will recognize how largely this devoted Christian layman contributed to the national welfare of his time.

Mrs. James McGranahan, of Kinsman, Ohio, passed away on August 17.

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Our Book Table.

Biology of the Cross (The). By J. Benjamin Lawrence, M. A. F. H. Revell Co., New York. Cloth. 128 pages. 75 cents net.

To the author of this book the term "Biology" as applied to the Cross has as deep and definite a meaning as it has to those men of science who are working so sedulously in the laboratories of Rockefeller Institute to learn the secrets of physical life. When Paul said, "If any man be in Christ he is a new *creation*," he spake as a man of science just as much as a theologian and was declaring scientific truth of the highest order. This is the controlling principle of the writer and his aim is to give the real contents of that phrase: "In Christ."

According to his idea it is the implanting of the Christ-life, mediated by the Cross, in human nature, and its subsequent growth and development. Christianity is not a creed nor a form of philosophy. It is life—life *sui generis*, creative life of the highest and noblest order. Individual Christian life is a thing *ab initio* and *ab extra*, a principle coming into the old and making it a new personality.

The author restores theology to the place she once occupied as "the Queen of the Sciences," and he arrays her in the fresh royal purple of a modern scientific terminology! The phrase, "Biology of the Cross," is not a mere striking trope bordering on hyperbole, nor the statement of an analogy so subtle as to be quite fanciful. This book is not a revised and transformed "Natural Law in the Spiritual World." The author gets much more closely to the heart of things than did Drummond with all his magnificent learning and brilliant imagination. He interprets man's moral and spiritual needs, and the way in which they have been met in the Cross, in the terms, and from the standpoint, of modern scientific thought. He presents the creation of the "new man in Christ Jesus" as a phenomenon as significant and as much a real part of the order of the universe as the creation of a galaxy of worlds.

An adequate interpretation of the Atonement of Jesus in the terms of modern thought has long been a crying need. Here we find that task accomplished with singular ability. However radiant with meaning the Cross may have been heretofore, the believer who reads this treatise will find it invested with a fuller and richer glory. To those who are sceptical and, if not indifferent, perplexed it may be in the presence of the mystery which the angels desired to look into, it presents the Cross as having an aspect of importance and necessity of the most persuasive and convincing character.

In closing, we would call attention to the two most fundamental and vital principles maintained by this author. Life can only come from antecedent life. There is no such thing as spontaneous generation. Natural, physical generation is an unconscious process to the subject of it. Regeneration is a conscious process. In other words, paradoxical as the requirement may seem to be, the unregenerate must recognize the fact that in their present condition they belong to a lower order of life as distinct and different from that of the regenerate as that of the *molluscae* is from that of the *vertebrae*. To arise out of it and to escape that arrest of development and the resulting death to higher things that comes from sin, they must consciously seek after and aspire to life in God. If the author's fundamental positions be valid it follows further that the gospel of social service and that of salvation by character, i.e., by a reform and refinement of the natural man, have about the same relation to the true Gospel that the grotesque cosmogonies of the Chinese and of the East Indians have to the true cosmogony.—*G. D.*

Church and the Labor Conflict (The). By Parley Paul Womer. Macmillan Co., New York. Cloth. 302 pages. $1.50 net.

The social mission of the Church first came into historic prominence in the prophetic era of Israel's history. The calamities that followed hard on the Exile and the Return caused the Jewish nation to lose heart in the hope of the realization of God's Kingdom on earth except through the catastrophic interposition of Heaven and its Messiah. Jesus utterly failed to meet their false expectations, but He corrected this aberration of vision and implanted the principles which will ultimately result in the true Christian State and Society. His Church, which at the first had all things in common, perversely appropriated these principles to its own selfish ends and limited the application of them to the establishment of the City of God here on earth. Then came the Reformation, which liberated the individual mind and conscience from the hierarchal tyranny by which they had been so grievously enthralled. With it came again the opportunity for the Church, by being willing to lose, as it were, its own life for the sake of the Kingdom, to really fulfill its social mission. But the Reformers were somehow strangely unaware of the true signifi-

cance of such movements as the Peasant's War and the rise of the Anabaptists. Hence the regeneration of the State and the redemption of the race still remain unachieved. Hence, too, the growing unrest and the ferment in the world, culminating as they do in such aggravated industrial turmoil and conflict. Men are co-workers with God. Will the personal equation still retard the coming of His Kingdom as it has so often in the past? Instead of history again merely repeating itself, will the present critical age witness a great and permanent advance of humanity toward its ultimate goal? The very air is tremulous to-day awaiting an adequate answer to such questions.

Hence the reason for such a volume as Doctor Womer here gives us. It is a real contribution to the final solution of those great problems which the men of these times are now facing. He traces the historic rootings of the upas tree of class conflict back to the failures of the past. In a thoroughly sane and practical way he takes up in turn each aspect of the Labor question and discusses what should be the relation of the Church to them. Very clearly he points out what limitations should guard her attitude and conduct if the real aim of her Divine Founder is not again to be rejected.

The emphasis placed upon the important thought that the Church must no longer selfishly seek her own glory and aggrandizement, but lose herself in furthering the interests of the larger Kingdom, is most timely. Doubtless it has in it the crux of the whole situation, as all men of real vision are coming more and more to realize. Copious as the literature of this moot subject is already, this book is of special value because of the concrete way in which it disposes of so vital a matter. It throws a searchlight illumination along a pathway where so many have groped and stumbled in the past—*G. D.*

Country Church: The Decline of Its Influence and the Remedy (The). By Charles Otis Gill and Gifford Pinchot. Macmillan Co., New York. Cloth. 222 pages. $1.25 net.

Mr. Gill and Mr. Pinchot, collaborating in this problem of rural life, have given us a book which will at once become an authority in its field. The opening paragraph reads:

"The ability of a nation to maintain the integrity and vigor of its rural population is the real test of its vitality. It was to the decadence of country life, not of city life, that the fall of Rome was due; and it is to the rush of the best people of the country to the town that to-day presents the fundamental question of rural life as affecting the welfare of the nation."

The conclusions set forth and the suggestions made in the book are based on a careful study of church and community conditions prevalent in Windsor County, Vt., and Tompkins County, N. Y., for a period of twenty years. Every problem bearing on the life of the country church—agricultural, pastoral, economic, manufacturing, etc.—has received attention. The Hartford Movement, a community uplift under the lead of the church at Hartford, Vt., receives special attention. Statistics, but illuminating statistics, abound in this book. The chapter on "Remedies" should be read by every town official and church member in the country community.—*F. L. D.*

Devotional Hours with the Bible. Vol. VI. Readings from the Psalms. By J. R. Miller, D. D. Geo. H. Doran Co.. New York. Cloth. 332 pages. $1.25 net.

In this book the reader will find that same deep, spiritual atmosphere which pervades all of Doctor Miller's work. To use the phrase of Doctor Vincent, "Gates into the Psalm Country," the author seems to take the reader by the hand and lead him to points commanding wide prospects, to valleys of peace and quiet, and into fields of wonderful beauty and fruitfulness. And into such a country one loves to come again and again.—*F. L. D.*

Devotional Life of the Sunday School Teacher (The). By J. R. Miller, D. D. Westminster Press, Philadelphia. Frontispiece. Cloth. 110 pages. 50 cents net.

"To have prayed well is to have studied well" was the sage homiletic dictum given by the great leader of the Reformation to his students and ministerial brethren. Figuratively speaking, at least, Martin Luther burned the midnight oil on his knees. A similar message is told by this book, with all the charm of style, grace of diction and winsomeness of appeal that made its author *facile princeps* among contemporary Sunday school writers and workers.

But the devotional life of the Sunday school teacher, according to Doctor Miller, embraces also all that Paul had in mind when he wrote Rom. xii. 1, 2. More than this even, not only should the one who would truly feed His lambs, like the Master Teacher Himself, spend whole nights in prayer, but also he or she must be earnestly studious of the Divine Word of life, and greedily covetous of a Christlike purity of heart, of a guileless transparency of soul and of a uniform and steadfast consistency of conduct. More than that he or she must seek for a double enduement of the Spirit, the abiding presence not only which comes from a manner of life that avoids the quenching of the constant heat and glow of the Divine fire, but also that special illumination which Christ has promised to those who would be real interpreters and imparters of His Word of truth.

Some one has said that this book is Doctor Miller's final word to his fellow workers. For that reason, as well as for its own intrinsic merit, they will want to possess themselves of it. It comes to us as it were from out the portals of the Pearly Gates and by which he, who so recently passed within them, still lives among us—a noble influence and a lofty inspiration.—*G. D.*

"His Peace." By Cleland Boyd McAfee. F. H. Revell Co., New York. Board. 48 pages. 25 cents net.

A helpful word of comfort and assurance is to be found in this little booklet for the soul tossed in the midst of the tempest's turmoil or stoically bearing up under the burden and heat of the day. It is Christ Himself Who is our peace. Assuming that we have found Him, how to know more of His blessed surcease from the petty surface distractions of life, as well as from its deepest unrest, is the burden of the author's message. This little book will make a welcome gift for a friend who may be in need of some form of true heart's ease.—*G. D.*

Learning to Teach from the Master Teacher. By John A. Marquis, D. D., LL. D. Westminster Press, Philadelphia. Board. 79 pages. 35 cents.

The fact that the chapters in this volume have appeared as separate essays in the current issues of the *Westminster Teacher's Quarterly* in no wise detracts from their freshness and value. Those who know them in their transient form will be glad to have them in the compact and permanent form in which they are here presented.

This book is a rich mine of pedagogic lore and inspiration in the sublime art of conveying knowledge in the things spiritual. It becomes such because the author has here presented to us the Master in His ideals, purposes, methods, equipment, successes and failures, and in His unique individuality as the Teacher sent from God. It can truly be said of the writer as it was once said of Philip the evangelist: "And beginning at that same Scripture he preached unto him Jesus." For that reason every chapter in this book is of a highly concentrated kind.

Among so much that is uniformly excellent it is difficult to make any selection, but we would single out those on The Master's Success and His Discouragements, His Enthusiasm and His Personality as being especially fine both in conception and treatment. Every live teacher of the Bible will want to have this volume right at hand. And even those who through a false self-depreciation imagine that they cannot teach God's Word, must, one would think, through the inspiration that is to be here met with, forget the mental and spiritual paralysis of their self-hypnotism along the lines of an over exaggerated modesty, and become able in some measure to instruct others.—*G. D.*

Light on the Last Days. By Charles A. Blanchard, D. D. Bible Institute Colportage Association, Chicago. Cloth. 149 pages. 75 cents net.

Idle curiosity as to the future has no place in the school of Christ. There is, in reference to that, however, a curiosity that is legitimate. Both of these are suggestively pointed out in that post-resurrection incident by the Sea of Tiberias where Peter inquired concerning John: "And what shall this man do?" and the Lord replied: "If I will that he tarry till I come, what is that to thee?" Such idle curiosity has led multitudes into the morasses of Universalism and of vagaries like Russellism and Christian Science. To meet and satisfy the curiosity that is legitimate, that concerning the cosmic activities of the risen and reigning Lord, the Book of Revelation has been given to the Church.

In this volume attention is called to the fact that, largely because of an idle curiosity and indifference, the Church has, for the most part, lost sight of the meaning, importance and real value of that Book, and its readers are reminded of the special rank it holds as the last one of the three grand divisions of Scripture. The Old Testament prepared the way for the coming of the Meek and Lowly One. The Gospels and the Epistles give the record of His humiliation and the interpretation thereof. The Revelation places before us the triumphant Redeemer as He marches down the ages leading His hosts to victory and swaying the scepter of His mediatorial kingdom. It supplements and amplifies what the other two grand divisions of Scripture have to say upon that highly interesting and vital matter, and, together with their references to it, constitutes the only "light" we have "on the last days."

Doctor Blanchard's book is to be recommended to all who want a concise and practical interpretation of this confessedly difficult part of the Bible. He makes no attempt to set himself up as a pope among those who have essayed the same task which he has so satisfactorily performed. He writes for the common mind rather than for the scholar. He gives a consistent and reasonable explanation of much of the occult symbolism that is found in this portion of the Word. To set forth here a detailed outline of his treatment of it would be to anticipate the pleasure of the reader without adding to his profit. The simplicity and the clearness with which the author handles his subject, along with his becoming humility and modesty, reveal a master mind dealing with a giant undertaking.—*G. D.*

Modern Call of Missions (The). By James S. Dennis, D. D. F. H. Revell Co., New York. Cloth. 341 pages. $1.50 net.

This volume is a compilation of articles on the international import of missions, their relation to the growth of commerce, an interpretation of recent movements within the Church leading to missionary expansion, the consideration of strategic races and fields in mission lands, the solution of some specific missionary problems, and the heralding of a new day in the great enterprise to which the Church is now setting a firmer hand.—*F. L. D.*

Roman Catholicism Capitulating before Protestantism. By G. V. Fradryssa. Southern Publishing Co., Mobile, Ala. Cloth. 359 pages. $2.50.

The Protestant reader will find in this volume a clear statement of the differences between Romanism and Protestantism, an array of evidence to support the Protestant position in many dogmas, and an arraignment of the Romanist Church for inconsistency, oppression of the reason, persistence in unscriptural practices, and all this by a Roman Catholic theologian of standing and world-wide outlook. But the prologue itself best states what both the Protestant and Catholic reader will find:

"At the outset, however, it must be stated, that if antagonistic to the Roman Catholic doctrine, and as one of its enemies, you expect to find mention here of the many scandalous historic calumnies, the effective and plausible sophistries frequently directed against that Church, you will be bitterly disappointed and seek in vain, for all such mention has been scrupulously avoided.

"On the other hand, if a Romanist, and you hope to find in this work a defense of many of your doctrines, and even dogmas of your present Pontiff, you will likewise be disappointed."

With an additional word as to his credentials as a Romanist prelate and theologian, the author takes up the task of treating such great questions as the interpretation of Scripture, the primacy of the Pontiff, infallibility, temporal power of the Pontiffs, the sanctity of the Roman Catholic Church, her unity, celibacy, the inquisition, the sacraments, purgatory and the mass.

In his epilogue the author summarizes his arguments as follows:

1. Official Romanism attempts to interpose itself, like a mischievous penumbra, between heaven and earth; between God and man; treading on the most rudimentary principles of sane criticism; spurning the most general laws of good exegesis; usurping faculties with which neither the Bible nor apostolic history is endowed, and proclaiming that the Sacred Scripture is an enigma incumbent upon it alone to decipher.

2. The first step having been taken by imposing the interpretation of the Sacred Writings, it has promulgated new dogmas which, like those of purgatory and infallibility, are repugnant to the Divine Word and to apostolic and early Church history; it has instituted such sacraments as auricular confession and the Eucharist, which were neither believed in the first century nor should be believed as taught now. It upholds the mass, obligatory celibacy and an infinite number of other obligations which are abusive disturbers of the general conscience and the chief cause of the decadence of religion. Finally, it has concentrated in the hands of the Roman Pontiffs a power so unlimited, so anti-biblical, so irrational

and so anti-social that, besides entirely nullifying the Church, it has made it incompatible with scientific and civil liberties, as well as with the sovereignty of the people.—*F. L. D.*

What is the Truth about Jesus Christ? By Friedrich Loofs, Ph. D., Th. D. Chas. Scribner's Sons, New York. Cloth. 241 pages. $1.25 net.

Besides showing what a Tower of Babel modern rationalism has made of its Christology, Professor Loofs in this volume has contributed at least this much to the solution of the problems connected with the unique personality of Jesus Christ: from a scientifically historical viewpoint he exposes the thoroughgoing unsoundness of the position which the liberals have sought to maintain since the days of Reimarus, viz.: that Jesus was merely a superiorily endowed human being and can be satisfactorily accounted for on that basis. He is the "surprise of history." Confined to its own sphere history fails utterly to give any adequate explanation of the phenomena that are presented by the narratives extant of His words and deeds, fragmentary as these are, and warped, doubtless, by the personal equation of the narrators themselves. In the presence of the sparse records of His life, supplemented by His early and profound influence in the world, historical science must confess itself baffled and defeated, and, in a truth-loving humility, be constrained to call to its aid the intuition of faith. These two historical sciences, legitimately applied, and Christian faith, as known in individual experience and in the life of the Church, achieve as a theological result this much as a safe and sure Christological minimum: that Jesus Christ is the fullest and highest Revelation of God that has been made known to man, and at the same time He is the most perfect Ideal and living Example of true essential manhood.

Join to this the miracle which has been the astonishment, not only of nation makers and destroyers, like Napoleon, but of all who have carefully contemplated it: that growing and perennial empire of love founded by Him—His Church—and we have a mystery that cannot be fathomed by the aid of merely natural laws and principles.

Such in a nutshell is the conclusion arrived at by the author of this volume. In the course of his argument with a profound mental grasp and a keen dialectic he discusses the orthodox doctrine of the Trinity and its accompanying Christology. His theological bias for what is practically a Modal Trinity is not, however, sufficiently strong to lead him to the logical result of such Trinitarian theory, viz.: that Jesus must have been a *tertium quid* found somewhere between the two extremes of the human and the Divine, a kind of demiurge. To Professor Loofs Jesus is essentially human, and yet at the same time He is vastly more: at once the living Temple and the perfect instrument of Deity in a unique way and to a unique degree. To fully define Him human language and reason alike fail. One regrets that the author does not have the confident assurance of Peter and boldly say with him: "Thou art the Christ, the Son of the living God." That is what one expects as he comes to the close of this series of lectures which give a bird's-eye view of the Christological controversies that have been waged since the publication of the Wolfenbuttel Fragments, and also a critical analysis of the unsatisfactory elements in orthodox Trinitarianism and Christology. Doubtless, however, to expect that is to go beyond the proper range of a scientific theology. When personal and practical application step in, any science ceases longer to be a pure science.

Professor Loofs, however, does plainly intimate in the course of his argument that soul-satisfying light is shed upon the profound problems involved when one surrenders in an intelligent faith to the truth to which a sound logic clearly points the way and is ready to say, in the glad surprise of a new-found Saviour, and in worshipful reverence and adoring love, with doubting Thomas in the revelation of the mystery that hitherto was so baffling: "My Lord and my God."—*G. D.*

BOOKS RECEIVED.

Abraham Lincoln the Christian. By William J. Johnson. Eaton & Mains, New York. Illustrated. Cloth. 228 pages. $1 net.

Best Temperance Songs. Compiled by Dr. W. E. Biederwolf and J. Gilchrist Lawson. Glad Tidings Publishing Co., Chicago. Paper. 42 pages. 10 cents.

Bible Study Union Lessons (The). Chas. Scribner's Sons, New York. Paper. 12 cents net each.

Modern Church (The). By Rev. Philip A. Nordell, D. D. 88 pages.

Young People's Problems as Interpreted by Jesus. By William Byron Forbush. 81 pages.

Christian Approach to Social Morality (The). By Richard C. Cabot, M. D. National Board Y. W. C. A.'s, United States of America, New York. Board. 99 pages. 50 cents.

Great Revival Hymns. No. 2. Edited and compiled by Homer A. Rodeheaver and B. D. Ackley. Rodeheaver Co., Chicago, Ill. Cloth. 288 pages. 35 cents.

History of the North American Young Men's Christian Associations. By Richard C. Morse. Association Press, New York. Illustrated. Cloth. 290 pages. $1.

Men of the Gospels (The). By Lynn Harold Hough. Eaton & Mains, New York. Cloth. 98 pages. 50 cents net.

Mountain Spring and Other Poems (The). By Nannie R. Glass. Sherman, French & Co., Boston. Cloth. 59 pages. $1 net.

New Testament Period and Its Leaders (The). By Frank T. Lee, D. D. Sherman, French & Co., Boston. Cloth. 358 pages. $1.35 net.

Plain Thoughts on Faith and Life. By Wellesley B. Coddington. Eaton & Mains, New York. Cloth. 225 pages. $1 net.

Progressing Philippines (The). By Charles W. Briggs. Griffith & Rowland Press, Philadelphia. Illustrated. Cloth. 174 pages. 50 cents net.

Rivals: A Tragedy of the New York Ghetto (The). By Amos I. Dushaw, D. D. Arthur H. Stockwell, London. Cloth. 117 pages. $1.

South Mobilizing for Social Service (The). Edited by James E. McCulloch. Southern Sociological Congress, Nashville, Tenn. Frontispiece. Cloth. 702 pages. $2 net.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1914. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Illustrated. Cloth. 464 pages. $1 net.

Theban Eagle and Other Poems (The). By Chester Allyn Reed. Sherman, French & Co., Boston. Cloth. 189 pages. $1.25 net.

Wheel-Chair Philosophy. By John Leonard Cole. Eaton & Mains, New York. Cloth. 154 pages. 75 cents net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

JEALOUSY AND ENVY PUNISHED.

(October 12, Num. xii. Golden Text: 1 Cor. xiii. 4, 5.)

There may be meaner sins than these, but surely there are not many. And, alas, how common they are! We are envious of another's position, of his possessions, of his friends, of the praise that comes to him, of his bright mind—"he gets his lessons so easily, and I must study so hard, and then quite likely miss"—of his good fortune in a hundred other ways.

Now, we might rejoice with him in all this and be the happier because our friend is so favored. How mean a thing it is that, instead, we are sometimes made miserable and unhappy by another's good fortune! Can you think of anything meaner!

And this "green-eyed monster," envy, makes us horribly dissatisfied with our own lot. I think this is one of God's ways of punishing it. We say a person is *"consumed"* with envy or jealousy. We mean that these passions in the heart just burn and burn, like a red hot coal—they punish themselves, you understand. Just think how unspeakably miserable Aaron and Miriam must have been before they really made up their minds to speak to Moses as they did! And what tortures Cain suffered before he struck that fatal blow! If you want to be thoroughly unhappy, just allow yourself to get envious of another.

Envy and jealousy are really finding fault with God. It is He Who has given us what we have and others what they have. He has chosen our lot and theirs, and when we envy others we are impeaching His wisdom and His love. We are practically saying that God has treated us unfairly, unlovingly. Do you see now how sinful this must be in His sight?

Our Golden Text points out the only way to get rid of envy and jealousy. If our hearts are filled with real love we shall never be envious again. Let us ask God to fill us with the love of Christ.

THE REPORT OF THE SPIES.

(October 19, Num. xiii. 1-3, 17 to xiv. 25. Golden Text: Rom. viii. 31.)

Have you ever thought that a person always sees just what his whole life has prepared him to see, and only that? For example, I take a group of men to the top of this hill back of the village and say: "Now tell me what do you see?" One says: "I see woods that must be full of game and a lake that must be full of fish." He is a sportsman. Another says: "I see a beautiful lake that will make a fine painting." He is an artist. Another says: "I see a rich meadow that will grow great crops of corn and wheat." He is a farmer. Another says: "I see towns and cities in which there must be hundreds of people who need to hear of the Saviour." He is a missionary. And so on; each sees what his past life has fitted him to see, and only that. In other words, you can tell what a man is by what he sees, and what he sees will finally determine what he will do.

Now Caleb and Joshua saw all that the others saw. They saw the milk, the honey, the grapes, the giants. But they were men of faith, men who had learned to look for God and God's purpose in all things. And so while the ten spies who saw only the fruit and the giants said, "We be not able to go up," the two who saw God also said, "Let us go up at once and possess it; for we are well able to overcome it."

Sooner or later every boy and girl will stand at some such place as Kadesh-barnea. Perhaps it will be when he sees the duty of confessing Christ as his Lord and Saviour; perhaps it will be when she sees some mean, sinful thing in her life to be overcome; perhaps it will be when he sees clearly the life work God is calling him to. Oh, how the giants will roar and tell them it cannot be done! Happy then the one who has learned, like Caleb and Joshua, that the mighty God will always lead to victory.

THE SIN OF MOSES AND AARON.

(October 26, Num. xx. 1-13. Golden Text: Ps. xix. 14.)

In Ps. cvi. 33 we are told that the people provoked Moses "so that he spake unadvisedly with his lips." This was his "sin"; he got mad and blazed out against them with scorching words. I want you to notice what the result was of this fit of anger. We may excuse it as we will—and surely Moses and Aaron had much to provoke them—but the results of it were disastrous. Look in ver. 10-12. It led them to speak angry, upbraiding words against the people of God. The people were bad enough certainly, but Moses was not their judge, and he never would have spoken so if he had not been angry. One never can tell, you know, what his tongue will do when he gives rein to anger. He may open wounds that can never be healed.

Moses and Aaron forgot that they were only instruments in God's hand: "must *we* bring water?" As though *they* could! Do you think Moses would have done that if he had been himself? When one gets angry he sometimes seems almost insane and says and does things that he is terribly ashamed of afterward.

And this fit of anger, which lasted only a very short time, kept Moses and Aaron out of the promised land.

I have known boys and girls who made very little effort to control their tempers—ready to get angry, scold, and even strike, on the slightest provocation. A girl of my acquaintance—a young lady now—told a friend about the way in which she found her temper running away with her more and more. She would even get angry with *things*. If her shoe string tangled she got mad at it, pulled, and yanked, and raged as though it understood, and were to blame for all the trouble. She was alarmed. She said, "This temper of mine is like a fractious horse; it is running away with me and soon will be quite beyond my control; it may even drive me into insanity." Fortunately she knew *the* Source of help and has been enabled to overcome it. It is to that same Source that you and I must go that our lives be not ruined by uncontrolled temper.

BALAK AND BALAAM.

(November 2, Num. xxii. 1 to xxiii. 10. Golden Text: Jas. i. 8.)

What do you think of a man who knows the right but who hesitates to do it, and finally, for money, consents to do the wrong? This man Balaam lacked that decision of character which would have enabled him to say "No" to one who tempted him—and then stick to it. He left the question whether or not he should do what he knew to be contrary to God's will an open one. Do you?

For my part I know of nothing that will torture a fellow much more than such open questions. I used to know a girl who, every time there was a public dance in town, had to fight over the old question again: "Is it right for me to go or not?" Never got it *settled*. I have known people who had to decide every week afresh whether they ought to go to prayer meeting or not. Never got it *settled*. Such folks are always unsettled and unhappy. And not only that, but their influence for the right is greatly crippled. Unsettled, undecided people can never count much for any good cause.

Now, of course, I know that one cannot know beforehand just what he ought to do in every emergency. But there are certain great underlying principles which you and I can settle down upon and never consider open for discussion. Balaam ought never to have even considered the question as to whether or not he should curse the people of God—no matter how much money he was offered to do it. Ask your teacher what some of the principles are that you and I ought to consider beyond discussion. One fine thing about the matter is that when people find we have really decided such matters *finally*, we shall not be asked to do them. We shall avoid much temptation that others must encounter. And God can take weak, undecided characters and make them like steel rods.

THOUGHTS FOR THE QUIET HOUR.

OCTOBER, 1913.

Wednesday, 1st. *Continue in prayer. Col. iv. 2.*

The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money "to the exchangers" who rise early and sit late, as long as they are in this world, ever finding out and ever following after better and better methods of prayer, and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer, till they literally "pray without ceasing," and till they continually strike out into new enterprises in prayer, and new achievements, and new enrichments.—*Alexander Whyte.*

Thursday, 2nd. *The* LORD . . . . *thy rereward. Isa. lviii. 8.*

He not only goes before, alluring us with the ideal of a nobler life, He also goes behind, saving us from the encroachments of the baser self. His glorious protecting, delivering, quickening grace comes between us and the faults of our youth and the faults of our constitution which we have left behind, but which ever pursue and seek to bring us again into bondage. Trust God, claim all His grace, and your old sins shall be annihilated, even as God drowned the host of the Egyptians in the Red Sea. —*W. L. Watkinson.*

Friday, 3rd. *We, ... with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory. 2 Cor. iii. 18 (R. V.).*

As a bit of glass, when the light strikes it, flashes into sunny glory, or as every poor little muddy pool on the pavement, when the sunbeams fall upon it, has the sun mirrored even in its shallow mud, so into your poor heart and mine the vision of Christ's glory will come, molding and transforming us to its own beauty. With unveiled face reflecting, as a mirror does, the glory of the Lord, we shall be "changed into the same image."—*Alexander Maclaren.*

Saturday, 4th. [*Paul and Barnabas*] *declared all things that God had done with them. Acts xv. 4.*

Service and power are measured by God's working through man, not by man's working for God.—*Selected.*

Sunday, 5th. *There was a great persecution against the church which was at Jerusalem. Acts viii. 1.*

A little streamlet of living water flowed through Jerusalem, and wherever it went it fertilized the earth, and made it "to bring forth and bud." It flowed on and became wider, and Satan said within himself, "If this continues I cannot tell what will become of it; I will, therefore, stop its flow." He looked around and found a great stone ready to his hand; I think it bore on it the name of Herod. This stone the archenemy dashed into the bed of the stream with intent to turn it aside. Great was the fall thereof, and, in consequence of its force, the water of life splashed right and left, for "they that were scattered abroad, went everywhere preaching the word." Every drop of that streamlet became the mother of another fountain where it fell, and so other lands were refreshed with the waters of life.—*C. H. Spurgeon.*

Monday, 6th. *In the morning sow thy seed, and in the evening withhold not thine hand. Eccles. xi. 6.*

Other workers may gather the harvest,
And reap from the fields I have sown,
But if still I'm faithful in sowing,
I shall hear from my Master, "Well done."

—*D. W. Whittle.*

Tuesday, 7th. *Remember Lot's wife. Luke xvii. 32.*

The disobedience of Lot's wife was not that she went back to Sodom, but that she "looked back." Doubtless she verily thought that she was pressing on to safety; but her heart was not right in her. She

was disobedient in will, and in the hankerings and longings of the mind. She "looked back," and that forbidden gaze betrayed a multitude of unchastened thoughts and a world of disobedience.—*Selected.*

Wednesday, 8th. *To you it hath been granted . . . . to suffer. Phil. i. 29 (R. V.).*

It is a sort of royal warrant, a Divine election to a sacred office. We are accustomed to think of men receiving the royal favor to preach and to evangelize, and to make a path of light to peoples far away. But here is the supreme distinction—the royal grant "to suffer"! And it is just this consciousness of Divine election which makes many a sufferer fill the midnight with his songs. It was "at midnight," when Paul and Silas were smarting under the scourge, that they "sang praises unto God." —*J. H. Jowett.*

Thursday, 9th. *So run, that ye may obtain. 1 Cor. ix. 24.*

The twelfth chapter of Hebrews begins with the exhortation, "Let us run with patience the race that is set before us, looking unto Jesus"—and then goes on to say: "[Let not] that which is lame be turned out of the way, but let it rather be healed." A strange rule for the race course: each able-bodied runner to reach back a hand to the faltering competitors behind him! But this simply shows us how the Christian course differs from all worldly and selfish forms of competition. Here the man who can push the largest number of his fellow-runners up to the goal ahead of him carries off the prize.—*William R. Richards.*

Friday, 10th. *When he shall appear, we shall be like him. 1 John iii. 2.*

Even now we can rejoice in the faint beginning of that likeness. There are some things which He hates which we also hate, some things which He loves which we are coming to love. Dimly and feebly, His light begins to shine in us. In those faint outlines is the promise of the full likeness.—*Cleland B. McAfee.*

Saturday, 11th. *A certain man was sick, named Lazarus. . . . . Therefore his sisters sent unto [Jesus], saying, Lord, behold, he whom thou lovest is sick. John xi. 1, 3.*

Look unto Jesus even through your tears. Tears are telescopes. I have seen further through my tears than ever I saw through my smiles. —*Joseph Parker.*

Sunday, 12th. *Strait is the gate, and narrow is the way, which leadeth unto life. Matt. vii. 14.*

The narrowness of this way has been sometimes so understood as to teach that of two ways we must always choose the least pleasant if we are to be sure that it is the way of Christ. This is certainly a wrong view. God may, and often does, lead men in "ways of pleasantness" and "paths [of] peace," as He did of old. It is straitness that is the real test. In choosing between two possible careers, it is wholly a mistake to decide upon one simply because it involves more self-sacrifice than the other. The right question to ask is, Which of the two lies most directly in the line of usefulness and service? In which shall I best be able to exercise my powers, to let my natural disposition and education tell, and so to find my special destiny? The path which meets these requirements will certainly be found at times narrow and difficult. There is the cross, the need for some self-denial, in every day's journey.—*John Kelman.*

Monday, 13th. *Be filled with the Spirit. Eph. v. 18.*

For each new day and each new emergency of Christian life and service, we should definitely seek a new filling with the Holy Spirit.—*R. A. Torrey.*

Tuesday, 14th. *Fight the good fight of faith. 1 Tim. vi. 12.*
Rest in the LORD. *Psa. xxxvii. 7.*

'Tis faith in conflict when we strive to win
The victory over care and fear and sin.
A sweeter, happier faith is faith at *rest,*
When in our hearts we trust God's will as best—
Yet both are one.

For faith in conflict only wins when we
Are resting inwardly, our God, in Thee!
And faith at rest will always have to fight
Temptations that will come to hinder right—
Or victory won.

—*L. M. Warner.*

Wednesday, 15th. *They . . . . limited the Holy One of Israel. Ps. lxxviii. 41.*

"Is not God, Who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature?"

"Praise God, He can do it."

"Why, then, does He do it so seldom, and in such feeble measure?"

"There is but one answer: you do not permit it. You are so occupied and filled with other things—religious things perhaps—that you do not give God time to make Himself known, and to enter and take possession."—*Andrew Murray.*

Thursday. 16th. *The word of the* LORD *came unto [Elijah], saying, Arise, get thee to Zarephath. . . . . So he arose and went to Zarephath. 1 Kings xvii. 8-10.*

Let it be equally said of you, to whatever duty the Lord may call you away, "He arose and went." Be the way ever so laborious or dangerous, still arise, like Elijah, and go. Go cheerfully, in faith, keeping your heart quietly dependent on the Lord, and in the end you will surely behold and sing of His goodness. Though tossed on a sea of trouble you may anchor on the firm foundation of God, which standeth sure. You have for your security His "exceeding great and precious promises," and may say with the psalmist: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." —*F. W. Krummacher.*

Friday, 17th. *He that eateth me, even he shall live by me. John vi. 57.*

To feed on Christ is to get His strength into you to be your strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ, and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, and that wins the crown.—*Phillips Brooks.*

Saturday, 18th. *Lord, what wilt thou have me to do? Acts ix. 6.*

God has a plan for your life. Find out what that plan is; let it be the one great ambition of your life to work out in your daily conduct whatever God has planned for you.—*Arthur T. Pierson.*

Sunday, 19th. *Wise men from the east. Matt. ii. 1.*

God did not give these seekers all the light they needed at the beginning of their journey. All they had was light for a step at a time, and as they followed, step by step, at last they reached Jerusalem. There a new line of direction was presented. It came to them through the Holy Scriptures and the spiritual guides of the nation, and it told them that Bethlehem was the place where the prophets had declared that the royal Child should be born. God leads us sometimes by distinct providences, and perhaps by strong inward impulses. But there comes a time when we must get light from His Word, and if we ignore this all our signs will fail us. When the wise men followed the light that the Scriptures had given them the star appeared again and led them all the way to the manger bed and the holy Child. And so as we follow all the light of Divine truth we shall find more particular guidance as we need it from the Holy Spirit and the circumstances of our providential environment, so that we shall be directed in a straight way in which we shall not stumble.—*A. B. Simpson.*

Monday, 20th. *Preach the gospel to every creature. Mark xvi. 15.*

If we are truly waiting for Jesus, we shall not be careless of those for whom He died; and we shall not dare disobey His word which bids us "preach the gospel to every creature."—*G. Campbell Morgan.*

Tuesday, 21st. *God give thee of the dew of heaven. Gen. xxvii. 28.*

The dew does not fall on rude or stormy nights; there must be stillness and repose. And it does not fall on cloudy nights; there must be nothing of cloud between our souls and God if we would have His dews. The dew does not fall on the world's beaten highway, but on the green grass, on the least and lowliest blade of life, for God cherishes all He plants. Grace always attracts dew.—*C. A. Fox.*

Wednesday, 22nd. *The love of Christ constraineth us. 2 Cor. v. 14.*

I am sick and tired of hearing the word *duty, duty.* You hear so many talk about it being their duty to do this and do that. My experience is that such Christians have very little success. Is there not a much higher platform than that of mere duty? Can we not engage in the service of Christ because we love Him? When that is the constraining power it is so easy to work. . . . . You never hear Paul talking about what a hard time he had in his Master's service. He was constrained by love to Christ and by the love of Christ to him. He counted it a joy to labor, and even to suffer, for his blessed Master.—*D. L. Moody.*

Thursday, 23rd. *Lord, teach us to pray. Luke xi. 1.*

"Thy kingdom come."
Twixt this prayer and the next
Lies perfect cure for weary hearts perplexed.
"Thy will be done."

"Thy kingdom come."
No finer climax of desire
Ere touched a soul alight with Heaven's fire.
"Thy will be done."

"Thy will be done."
If satisfied in this our supplication
In certainty will end all expectation.
"Thy kingdom come."

—*L. C. Wood.*

Friday, 24th. *As for thee, the* LORD *thy God hath not suffered thee so to do. Deut. xviii. 14.*

We give thanks often with a tearful, doubtful voice for our spiritual mercies *positive;* but what an almost infinite field there is for mercies *negative!* We cannot even imagine all that God has suffered us *not* to do, *not* to be.—*Frances Ridley Havergal.*

Saturday, 25th. *See . . . . that ye walk circumspectly. Eph. v. 15.*

There is no such a thing as negative influence. We are all positive in the place we occupy, making the world better or making it worse.—*T. DeWitt Talmage.*

Sunday, 26th. *Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 2 Pet. i. 5-7.*

The word translated "add" means to furnish, and in the original there is suggested the idea of furnishing the expenses of a chorus. Some wealthy Greek would in the olden days pay, I suppose, the expenses of all those who took a minor part in some grand oratorio; and so the Lord seems to say: "Do you the same. I have given for the sublime keynote FAITH. Now let the chorus swell out in daily life—virtue, knowledge, self-control, patience, godliness, love of the brethren, and charity." Oh, if we were but sounding forth continually that glorious melody! If you and I could but sustain that chorus for the praise of God, what an influence would be in our lives, and what an anthem of thanksgiving would ring forth into the ears of Jesus! Then would this sweet peal of melody, filling heart and home down here, mingle by and by with voices in the celestial city, and the strains of our past testimony echo still the praise of God.—*Hugh D. Brown.*

Monday, 27th. *What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. Jas. iv. 14.*

Time is the solemn inheritance to which every man is born heir, who has a life-rent in this world; a little section cut out of eternity and given us to do our work in.—*F. W. Robertson.*

Tuesday, 28th. *Thou shalt never wash my feet. John xiii. 8.*

Whatever hinders us from receiving a blessing that God is willing to bestow upon us is not humility, but the mockery of it. A genuine humility will ever feel the need of the largest measures of grace, and will be perfected just in the degree in which that grace is bestowed. The truly humble man will seek to be filled with all the fullness of God, knowing that when so filled there is not the slightest place for pride or for self.—*George Bowen.*

Wednesday, 29th. *Examine yourselves, whether ye be in the faith; prove your own selves. 2 Cor. xiii. 5.*

Sometimes we hear of the commercial failure of men who have stood high in the

business community. They were not rogues or swindlers, but they were lamentably ignorant of the true state of their own affairs. They either overestimated their assets, or were afraid to probe their losses to the bottom. Surely we ought to "take heed to ourselves," and to know just how we stand towards God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly.—*T. L. Cuyler.*

Thursday, 30th. *Shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9.*

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow and burden and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading and terror and gloom
Into the sense of forgiveness and rest,
Into inheritance all with the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy,
Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power, that nothing could stay!

—*Selected.*

Friday, 31st. *Perfect through sufferings. Heb. ii. 10.*

We, too, like our great Leader, must be made "perfect through sufferings"; but the struggle by night will bring the calmness of the morning; the hour of exceeding sorrow will prepare the day of godlike strength; the prayer for deliverance calls down the power of endurance. And while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust.—*James Martineau.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

JEALOUSY AND ENVY PUNISHED.

(October 12, Num. xii.)

October 6. Num. xii.
October 7. John xi. 47-57.
October 8. John i. 19-28.
October 9. Matt. xxiii. 1-12.
October 10. Luke xiv. 7-14.
October 11. Luke ix. 46-50, xxii. 24-30.
October 12. 1 Cor. xiii.

We remember Miriam as the little black-eyed maiden who stood beside the river's brink to watch the bulrush ark; and again as the heroic leader of the chorus that told how God had triumphed gloriously over Pharaoh and his hosts. What did she not owe to her great brother? But for him she would have been an unknown slave girl, married to one of an enslaved race, and liable to be beaten if the tale of bricks were not made. But now, through the brother whom she had held in her arms, she was the representative woman of an emancipated race. It was sad, indeed, that, at the age of ninety, she should turn against him whom she had tended and loved; and that she should poison the mind of the elder brother, who for so long had been his spokesman and right-hand.

They spoke against him because of the Ethiopian woman whom he had married. Some have thought that Moses had married a second time, either after Zipporah's death or in addition to her. But since Zipporah's death is not mentioned, others suppose that this ill-feeling had long been smouldering and that the outburst was occasioned by Zipporah having lately come into the camp, taking a priority which till then Miriam had enjoyed. "Cushite" (R. V.) means black or dark complexioned, and might quite well be applied to a Midianite. But whichever of these suggestions we adopt we come to the same conclusion that jealousy was at the root of this attack. It may have been veiled under the cloak of religion, but it was like a poisonous spring, withering characters that ought to have shone clear as daylight, a holy and uplift-

ing influence, so badly needed at that period in Israel.

Moses' Behavior Under Provocation. Years before he had felled the Egyptian to the ground with one blow of his strong fist. Did he pour out a torrent of indignation, affirming that he had just cause to be angry? Did he show them the door of the tent, telling them to mind their own business? Nothing of the sort. He answered not a word, for he was meek above all men (ver. 3). Was this due to weakness? Nay, verily: it was a conspicuous exhibition of moral strength. Only a saint of God, as the psalmist calls him, could have acted thus! It is the *weak* man who gives blow for blow, who blurts out his wrath; whose anger is uncontrollable. The *strong* remain perfectly calm under provocation, holding themselves in, and turning the vehemence of their souls into the heat of an intense love, as a bullet, stopped by the target, is flattened by the sudden heat which the stoppage generates.

Let us under similar circumstances claim the meekness of Christ. This, of course, was not possible for Moses, as it is for us. Yet doubtless, in his case also, there was a constant appeal for heavenly grace. There is nothing better for us than to turn to the Divine and human nature of Christ and draw upon it as from a brimming fountain: "Thy patience, Lord"; "Thy meekness, Lord"; "Thy holy calm, O Lamb of God."

Let us also cultivate the habit of silence. Express a thought, and you give it permanence; repress it, and it will wither and die. Wisely did the Apostle James lay such stress on the use of the tongue as the "rudder" and "bit" of the body. Its speech will instantly determine whether the heart is filled with evil or peace. It is often said that the best way of dealing with hot anger is to let it out and have done with it; but this is the worst way; it is the scattering of thistledown, the sowing of tares. Silence kills malice and jealousy, as ice kills fish when there are no vent-holes to which they can come up to breathe (Jas. i. 19).

Let us leave God to vindicate our cause. Moses left it with Him, "and he rode upon a cherub, and did fly: and he was seen upon the wings of the wind." The Lord heard all that was said, spoke suddenly to the three of them, telling them that whilst He might speak to others in visions and dreams, it was with Moses that He spoke face to face. This is the secret of heart rest: "Fret not thyself because of evildoers" (Ps. xxxvii. 1). Let us imitate Hezekiah, who spread out Sennacherib's letter in the house of the Lord. It has been my experience for many years that God concerns Himself very deeply in the honor of His servants.

Let us give ourselves also to intercessory prayer. When Miriam's flesh was overspread by the dreaded taint of leprosy Moses prayed for her (ver. 13). As we pray for those who have despitefully used us the soul gets calm and tender. We may betake ourselves to prayer as a duty, but we soon discover that it is as ice on the forehead in brain fever. Do not wait to feel an inspiration to prayer. Pray because you know and obey your Lord's command.

God's Estimate of His Servant. It has been fitly said that the best commentary on these words is supplied by the comparison instituted between Moses and our Lord in Heb. iii. 1-6. The Hebrews are reminded that of all whom the Lord raised up to serve Him there was none who approached Moses in honor or desert. He was set over all God's house, but he was found faithful. He was a nobly faithful servant. Notice the phrase: "My servant Moses" (ver. 7, 8). He was like the faithful steward described in Matt. xxiv. 45. And he was "faithful in *all* [God's] house." Aaron served as a priest, Miriam as prophetess, Joshua as commander, Moses was over *all*. And God had perfect confidence in him. This quality of faithfulness is very dear to God. It is one thing to believe in God, but it is greater for God to believe in us and to feel that He can put implicit confidence in us that we will not fail in any duty or office to which He calls us. We must realize always that our service is that in which God trusts us. We cannot lay it down without His permission, nor slur it over without proving ourselves unworthy of being faithful in that which is much (Matt. xxv. 14-30).

Miriam's Penalty. The cloud removed from over the tent as if to leave the very spot where the culprits stood; "and, behold, Miriam became leprous, white as snow." There is profound instruction here.

You cannot say unkind or bitter things about another without hurting yourself more than you hurt him. Like the boomerang of the savage, curses return to the spot from which they emanated. And the wronged one may well forget his own anguish as he pours out his soul in pity and prayer for those who, in dealing out their bitter words, have contracted the blot of leprosy upon themselves. In Miriam's case a malignant outbreak in her physical life corresponded with the malignity and defilement of her spirit. As for Aaron, his sacred office probably secured him from leprosy, but the visitation on his sister was sufficient punishment for him. He felt the wind of the blow which struck her down, and began to plead with Moses on her behalf.

Moses was not the man to resist such an appeal, as we have seen. But Miriam was shut out of the camp, and the advance of the host was stayed for a whole week because of her. We cannot sin alone. The effects and consequences of wrongdoing are sporadic. The whole Church of God is impeded and hampered by our yielding to anger, jealousy and wrath. We turn from Moses to Him Who bore the "contradiction of sinners against himself," and prayed, "Father, forgive."

GOLDEN TEXT: *Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly. 1 Cor. xiii. 4, 5.*

THE REPORT OF THE SPIES.

(October 19, Num. xiii. 1-3, 17 to xiv. 25.)

October 13. Num. xiii. 1-3, 25-33.
October 14. Num. xiv. 1-10.
October 15. Num. xiv. 11-25.
October 16. Num. xiv. 26-45.
October 17. Num. xvi. 1-11.
October 18. Isa. xxx. 8-17.
October 19. Heb. iv. 1-13.

Kadesh-barnea, where the episode we are about to consider took place, lay fifty miles south of Hebron on the borders of Southern Canaan where the foothills fall away to the desert. It is certain that in the Christian life many come to that spot. It is the division between the life of wandering and that of occupation and rest, and happy are they who pass it into the promised land of blessing.

The proposal to send the spies is here ascribed to God, but in Deut. i. 22 it seems to have emanated from the people themselves. The two statements are not at all incompatible. We may put it thus: that as the people approached the frontier they felt increasingly their insufficiency to cope with the difficulties that awaited them there, and, instead of believing that Jehovah Who had delivered them from Pha-aoh could as easily bring them into Canaan, and leaving the whole matter to Him, proposed a survey of the land and desired their representatives to bring a report. A report may be a very wise proceeding, but it is not the wisest policy unless you are prepared to secure a further report setting out the sufficiency of the Divine resources.

I venture to think that this proposal was the first symptom of that evil heart of unbelief which departs from the living God. Probably no one was precisely aware of it, though it afterwards appeared to have been so. The Spirit of God assented to the suggestion, and indeed appropriated it, because it would avert disaster that their real state should be revealed to themselves. It was clear that they were not in such a condition before Him to warrant the forthputting of His power; and it was well that this should become apparent. Better to know it now, than when face to face with the foe. Better to be humbled before God, than by a disastrous defeat. It was for this reason that a Divine endorsement was forthcoming to their request, which is said to have pleased Moses well, but which would not have pleased him had he realized all it meant.

THE SEARCH. There must have been considerable traffic through the land or it would have been impossible for these twelve men to conduct their explorations and inquiries. Men went and came on errands of business or travel between Arabia and Egypt on the south and Mesopotamia on the north. The land was teeming with life of every kind. The chief occupants of the country were the powerful Hittites, the magnitude and splendor of whose empire have been revealed by modern investigation. It extended from the Caspian Sea to the Arabian Gulf and covered all that we know as Asia Minor. It will be remembered that Abraham bought this cave, which became the burying-place of his wife

and immediate descendants, from the children of Heth, i.e., the Hittites. The Amalekites, who dwelt in the south, were closely allied to the Bedouin and were descended from Ishmael, Hagar's son. The Amorites probably represented a former race that had originally inhabited the country, and had been driven up to the hills. The facts that none of these were indigenous to the soil and had acted very cruelly seemed to justify their future conquest by Israel; which again was necessary for the carrying out of the Divine programme.

The investigations of the spies lasted for six weeks, and took them as far as the sources of the Jordan on the north, while from the vale of Eschol, in the vicinity of Jerusalem,—then held by the Jebusites,—they brought the famous bunch of grapes. They brought also of the fruit of the land, which, more quickly and clearly than any other method, told of gardens and orchards, of the bloom of flowers, of the dews and rain, of plentiful ripening sunshine, of glorious hillslopes bathed in light and heat, of the wealth of vegetation and beauty. What a lesson for ourselves! Are not the spies always coming into our borders, watching what fruit our religion produces? The servant who has come to us from a Godless home, the young relatives who visit us on their holidays, the friends who come in and out of our homes in social intercourse,—all these find us out and recognize the true character of our life, not from our professions, but by our fruits (cf. Matt. vii. 16).

The Evil Report. The spies were not unanimous. There was a strong minority report, but it was only signed by two of them. The remainder agreed in three propositions: First, it was undeniably a good land. In picturesque phrase they described it as flowing with milk and honey: the "milk" indicated the rich pastures, the "honey" the wealth of flowers. Secondly, they dwelt in strong terms on the strength of the cities and the stature of the warlike tribes that dwelt in them. Thirdly, they said that the land ate up its inhabitants, probably referring to the ceaseless internecine rivalries and conflicts. The root difficulty was that they left God out of the account. They did not recall the repeated promises made to Abraham, Isaac and Jacob that God would donate the land to them by a royal deed of gift, and without reference to their own strength and prowess. In fact, they put God in the wrong place; instead of putting Him between them and their foes they placed their foes on the inside and God on the outside. They thought more of the giants they could see, than of God Whom they could not see. They spelt giants with a capital *G*, and God with a little *g*. They forgot that, though the giants were big when compared with their own height, dwarfed by centuries of hard slavery, they ought to have compared them with the "angels that excel in strength, that do his commandments, hearkening unto the voice of his word."

It was a sad report, and greatly dispirited the hosts of their people: "all the children of Israel murmured against Moses and Aaron," and even spoke of returning to Egypt. Was it not well that this spirit should express itself, rather than be latent and secret? Would it not have broken out, if the attack on Canaan had been attempted? As a matter of fact, when in this spirit they went up to the next hilltop to attack the fortified place, there they met with defeat (xiv. 44). If your faith gives out turn to consider the faithfulness of God (cf. 2 Tim. ii. 13).

Caleb and Joshua. They did not minimize difficulties, but looked away from them to the everlasting God. Whilst Peter looked into the face of Christ he walked on the water, but when he beheld the waves he began to sink. If when climbing a ladder, you look down, you may turn dizzy; the only safety is in the upward look. These were the two men who entered the land of rest, and each had a good inheritance, one in Hebron, "fellowship," the other in Timnathserah, "the portion towards the sunrise" (Josh. xiv. 14; xix. 50).

It was the darkest hour in Moses' life. The people, for whom he had sacrificed everything, actually proposed to supersede him in his leadership. As he lay crushed to the ground, all his hopes wrecked, the suggestion crossed his mind: should he let the people perish, and should he and his become the nucleus of a new race? But he put the thought instantly away. He would not accept the relief, which he so eagerly looked for, at the sacrifice of a single ray

of God's glory, or of the people for whom he had sacrificed so much. When next a dear delight is within our reach, to forego which will bring greater glory to God and good to men, let us dare, like Moses, to go without it and turn our face to the forty years more of privation and sorrow.

GOLDEN TEXT: *If God be for us, who can be against us? Rom. viii. 31.*

THE SIN OF MOSES AND AARON.

(October 26, Num. xx. 1-13.)

October 20. Num. xx. 1-13.
October 21. Num. xvi. 36-50.
October 22. Num. xvii. 1-11.
October 23. Num. xviii. 1-7.
October 24. 2 Sam. xii. 1-15.
October 25. Jer. ix. 1-16.
October 26. Job i. 6-22.

The "provocation" of the people of Israel is a very proper term for their behavior, not only to God, but to Moses. Forty years before they had striven over the failure of the water supply, and their struggle was commemorated in the names "Massah" and "Meribah"; and here those names are again called into use (cf. Ex. xvii. 7; Num. xx. 13; Ps. xcv. 8).

Forty years long was the Holy Spirit grieved with that generation, and said, "It is a people that do alway err in their heart." Might not the same statement be applied to us? Have we greatly profited by the hard lessons and experiences of the past? Are not the same sins calling for similar confessions and repentances? The believer is sometimes startled out of his false security by the uprising of sins which he had thought to be forever finished with. They may have been cut down to the ground, but the old root has sent out its signs of vitality, and again there has been the old hand-to-hand fight, but now on a higher level and with new forces. Christ is nearer; faith is stronger; the secret of victory is more certainly realized. But still there is the recrudescence of temptation.

For Moses and Aaron there was one place of resort through all the years. This was the secret place "of the tabernacles of the Most High." How often Moses had gone there with the weight of his people's sin, to pour out his soul on their behalf! Well is it for us all when we visit the same spot, with the story of our own failures and of those of our brethren. As Jesus intercedes for us let us intercede for them. As He is High Priest we are priests. It is only where the blood of Christ perpetually pleads that we can speak of forgiveness, with no fear of diminishing that awful horror of sin. Reverence to the grieved Spirit of God blends with our absolute faith in the possibility of the remission of sin (cf. Heb. x. 19, etc.). The only place where we can take our own sins and the sins of our brethren is "the door of the tabernacle"; remembering that it stands ever open for those who know the evil of their own hearts. Let us not retaliate on the hard speeches of our brethren, but go to God with them. He will vindicate; He will take our side and plead our cause.

THE DIVINE COMMAND. Unlike the injuction in Ex. xvii. 6, Moses, though bidden to "take the rod," must not use it. He was commanded to "speak to the rock" and it would yield water. Rods are well enough at the beginning of our life of service, but as faith grows its machinery should become less. We need the outward sign and symbol at the beginning of our Christian life; then the outward is all-important. But after forty years, we can surely dispense with what seemed so necessary. There was, according to the mystical interpretation of this book, a further reason. Our Lord was smitten once, and only once. "In that he died, he died unto sin *once*"; "Christ was *once* offered to bear the sins of many" (Rom. vi. 9; Heb. ix. 27, 28). In view of this typology it was not befitting that the rock should be smitten twice, because the least appeal of our faith, rebellious and sinful though we may be, will be sufficient to draw the streams of living help from the Rock Christ Jesus. (See 1 Cor. x. 4.)

Let us stay to ponder this profound lesson. Like Moses we are in ourselves impotent, but if we will obey God and allow His word to operate in us we have only to speak and the very rocks will yield supplies. The men that appear most obdurate, the circumstances that seem most awkward, will gush with helpfulness. "Speak ye unto the rock!" Do not strike it; your impetuous force will not help you. *Speak* in the name of Christ; *speak* in the power

of the Holy Spirit; *speak* with a faith that reckons absolutely on God; *speak,* and He will "turn the rock into a pool of water, the flint into a fountain of waters" (Ps. cxiv. 8). Despair of no rock if God bids you speak to it. If thou shalt believe and not doubt in thine heart, thou shalt say even to mountains, "Remove," and they shall remove and nothing shall be impossible. Thou shalt have whatsoever thou sayest (cf. Mark xi. 23).

Moses' Fault. First, he yielded to the provocation of the people and "spake unadvisedly with his lips" (Ps. cvi. 33). "Hear now, ye rebels." What a contrast to our Lord, "who, when he was reviled, reviled not again; when he suffered, he threatened not!" Let us ask God to set a watch on the door of our lips. One wrong word may spoil the influence of a life. How strangely true that to offend in one point of the law is to prove yourself guilty of all. (See Jas. ii. 10; iii. 2.)

He disobeyed, too, the Divine order that the rock was to be spoken to, and not smitten. It might seem a small thing to alter the action from speaking to striking. But what may be passed over in the earlier stages of the soul's education assumes a new gravity after the light of long years of Divine fellowship and education. Those who have had greater advantages than others must confront a higher code of obedience and yield it; or they will be beaten with many stripes. Faults can be passed over in a subordinate, newly admitted to the household, which cannot be tolerated in those who aspire to the stewardship of the household. According to our light is our sin. "He smote the rock twice."

In the third place, Moses disbelieved God (ver. 12). Apparently he did not believe that speaking was sufficient. He thought that something of human energy must be added. Thus he proved himself, at the end of a long life of faith, to have failed of that absolute faith which springs from entire surrender, and which alone conducts to rest. See, too, how he magnifies his own share in the matter: "Must *we* fetch you water out of this rock?" Surely it was a great omission that God was not referred to as the Holy Giver of these supplies. Aaron and Moses assumed to themselves everything and gave God nothing. But God will not give His glory to another. Only to a selfless man will He entrust Himself. It is only as we are so devoid of power, that, like Jesus, we have to ask for our hand to be unloosed that, like Him, we can bring healing and help to mankind (Luke xxii. 51).

But what comfort in those closing words: "the water came out abundantly." God might well have prolonged the people's suffering, to bring their leaders and themselves to a better mind. But it is not thus that He acts. (See Matt. v. 45.) We may sin and have to suffer for it, but the mercy of God goes forth to bless, unstaunched and unstinted.

Golden Text: *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O* Lord, *my strength, and my redeemer. Ps. xix. 14.*

BALAK AND BALAAM.

(November 2, Num. xxii. 1 to xxiii. 10.)

October	27.	Num. xxii. 2-6; xxiv. 10-19.
October	28.	Num. xxi. 1-9.
October	29.	Num. xxii. 21-35.
October	30.	Num. xxii. 36 to xxiii. 12.
October	31.	Num. xxiii. 13-26.
November	1.	Num. xxiii. 27 to xxiv. 9.
November	2.	Num. xxiv. 10-25.

This conflict between Moses and Balaam is characteristic of the eternal war between good and evil. As Jannes and Jambres withstood him at the beginning of his career, so Balaam at its close. We are reminded of the conflict of Elijah with the priests of Baal, of Amos with Amaziah, of Peter with Simon Magus, of Paul with Bar-Jesus. Always where a great work for good is afoot the rulers of the darkness of this world put a protagonist in the field. Luther had his Tetzel, and the Netherlands their Alva; Paul was confronted by Nero, and our Lord by Satan. We remember also those words of the Apostle which anticipated "the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped" (2 Thess. ii. 4).

The opposition of Balaam made a profound impression on Israel. We have echoes of his maledictions in 2 Pet. ii. 15 and Jude 11. This great antagonist to the truth of God seems to have been the parent of all the evil men and seducers, who dev-

astated the early Church by their evil doctrine and practices. And this prototype has been repeated in successive epochs of church history. We especially find in Balaam an anticipation of Antiochus, referred to in Dan. xi. and of Mahomet. Moslemism is to-day the one great force with which the Church has to contend. It must be remembered that one hundred years after its birth the religion of the false prophet had destroyed the Church in Asia Minor, and along the seaboard of the Mediterranean; and to-day she is the one aggressive power which, so far as the tribes of the Soudan and of Central Africa are concerned, is making greater headway than the Christian faith. It is, therefore, supremely interesting to study the character, efforts and final overthrow of this arch-enemy of Israel.

Balak's Summons. Amongst the heathen it has always been supposed that the curse of a prophet, if accompanied with certain rites, would be effective in paralyzing the efforts of an enemy. This idea lingers in the Oriental superstitious dread of "the evil eye." When, therefore, Balak saw the vast multitudes of Israel that threatened to overwhelm him by their solid weight, he sent for Balaam whose home was "by the river," i.e., the Euphrates. If only Israel were cursed by some secret spell so that they became demoralized and ineffective, a great deliverance would be secured from a people which distressed Moab because too mighty for them.

In their fear of the perils of life, both from strong foes and the unseen dark powers, men are always seeking for deliverance. Man is weak and ignorant; how can he stand against the forces arrayed against him? He sends, therefore, gifts—extorted not by love and faith, but by fear—to those who appear able to give him succor. Is not this dread at the root of the superstitions and false religions of the world? They are an endeavor to secure an alliance of sufficient value to defy all the malign forces which haunt the regions suggested by the unknown and mysterious. "Come, now," the devotee says to his idol, "stand by my side, for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." The wily priest, prophet or magician sees his chance. These fears are the source of his wealth. Once let him impress the mind of the trembling suppliant that he is in alliance with the unseen and can exert an influence behind the mysterious veil that hangs darkly over the spirit-world and he can fix his own price and extort it.

The Clue to Balaam's Character and Behavior. There can be no doubt that in his *mind* he had come to the conclusion that Jehovah was the true God. In his native country there lingered still traditions of the God of Abraham and the fear of Isaac (cf. Gen. xxxi. 42, 53). More than that, he was able to recognize the voice of Jehovah speaking in his heart. He said: "I will bring you word again, as the Lord shall speak unto me."

But on the other hand his heart "loved the wages of unrighteousness." This led him to forsake the right way and go astray. "The mainspring of life is in the heart," Amiel tells us. What precedes and dominates the main choices of life is feeling or desire. The reason may build its strongholds firm and secure; and if feeling cannot storm them by a rush it sets to work to undermine them, stealing silently in to sap by a subtle process what it cannot overthrow in open battle. Here was a man whose enlightened reason urged him to acknowledge and obey the Almighty Jehovah, but his heart was always hankering after riches, which could only be obtained by going against his better reason. Therefore, he sought to overpower reason and make it countersign the proposals of his heart. Hence his vacillation, his efforts to hoodwink the conclusions of his mind, and the ultimate victory of desire.

Much of the morality and philanthropy around us in the world is the creature of *the mind, that thinks,* rather than of *the heart, that loves.* "As long as these resolves and ideals are not overpowered by a greater force they are effective enough, but they are liable to be swept away at any moment by a tide of emotion, or passion, or instinct." Here is the weakness of some religious professions which are changeable and fickle, until the heart is converted and reinforced by conversion, regeneration and the indwelling of the Holy Spirit. This gives emphasis to the prayer: "Create in me a clean heart, O God," and to the promise: "A new heart . . . .

will I give you, and a new spirit will I put within you" (Ps. li. 10; Ezek. xxxvi. 26).

The Application of this Clue. Balaam's one aim was to overpower the resistance of his mind and better judgment. At first their decision was certain and strong (ver. 13, 18). Then by persistence his emotions began to gain on his mental decisions and he came to the conclusion that he might at least go to the scene of action. It was evident that he could decide this much without c mmitting himself further. When he reached Moab it would still be possible to control his feelings and abide by the decision of his better judgment. So he went, and on the way that miraculous incident of the ass, both seeing and speaking by the power of God, took place.

Balaam fought hard to get his judgment to alter its decision and to think that Israel was under God's curse (cf. xxiii. 13). But it was all in vain (xxiii. 20). If you are right with God you need not fear the maledictions of your foes (Isa. liv. 17). It is probable that the villainous scheme of seducing Israel from God by the attractions of the Midianite women was Balaam's device (Rev. ii. 14). He sought in this way to win his wages. (See Num. xxxi. 8.)

Golden Text: *A double minded man is unstable in all his ways. Jas. i. 8.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Cor. xiii. 1 to 13.

Lincoln Beachey, "the magician of the air," said not long ago that he could not again be made to enter an aëroplane at the point of a revolver. Why? Because other "bird-men" whom he was teaching, and still others who were imitating him in his air tricks, had lost their lives in following him. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

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1 Cor. xvi. 2. The story is told of a gentleman who gave a little boy a dollar, saying, "Now you must keep that." "Oh, no," said the boy, "I shall halve it first. Maybe I'll keep my half." "Your half?" said the gentleman. "Why, it's all yours." "No," answered the child; "I always go halves with God." If such tithing were practiced, even among our church members, whose imagination could picture the result?

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"Even so faith, if it hath not works, is dead, being alone." "The trouble with John," said a good old Maine countrywoman, speaking of a neighbor who had died recently, "was that he was always sort o' trustin' to luck that things would come out right, and then, when they didn't, layin' it off on Providence. He was a good soul. We'll miss him somethin' terrible. But just the same, it *was* a failin'—this everlastin'ly expectin' the Lord to do everything, without doin' so much as a hand's turn on his own account."

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1 Pet. iv. 13. Robert Louis Stevenson in his parable of The Soul's Garden gives us a word picture of the part joy should have in our lives. In imagination he goes into the garden and finds a plant everywhere growing with the greatest profusion. "What is this herb?" he asks of the gardener. "That is the herb of resignation," was the reply. "Out with it," commanded Stevenson. "Out with it. I will have none of it any longer. Replace it with the herb of joy, but see it is the flowering sort."

Phil. iii. 7 to 15.

Did you know that six large spiders are at work on the Panama Canal? That from their cocoons will come a thread which the engineers will use instead of platinum on their transit work? Surely none of us who have our health and the free use of bodily and mental faculties will dare to say that our talents are of less value than the spider's thread.

Some people spell "better work" with

B—ackbitings
E—gotism
T—alkativeness
T—emper
E—quivocation
R—evenge
W—ranglings
O—ffishness
R—oughness
K—navery

and then wonder why they do not succeed. These words are better spelled this way:

B—rotherliness
E—arnestness
T—actfulness
T—horoughness
E—ndurance
R—eliability
W—illingness
O—ptimism
R—esponsibility
K—indness

* * * * * * * *

Owen Wister makes one of his characters in "The Virginian" say, "A middlin' doctor is a pore thing; and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God—and performin' middlin' kind of service for Him."

"My memory ' pretty poor," said an old lady, "but I have a mighty good forgettery." Paul might have said the same thing about his memory. Would that we all might! These two illustrations suggest at least two lines of improvement open to all.

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Edison with his marvelous achievements has taught us what those can do who take for their motto: "I can do better." When, after a long trial, he received a satisfactory report from the superintendent of his cement plant, the one remark Edison made was: "The only way to keep ahead of the procession is to experiment. If you don't, the other fellow will. When there's no experimenting there's no progress. Stop experimenting and you go backward. If anything goes wrong, experiment until you get to the very bottom of the trouble."

Matt. xxii. 1 to 10.

The Moravians have three mottoes: "Every believer's work is witnessing for God" ("The same works that I do, bear witness of me, that the Father hath sent me"); "Every believer's home is where he can do the most good" ("But the Son of man hath not where to lay his head"); "Every believer's cross is self-denial for the Master's sake" ("If any man will come after me, let him deny himself, and take up his cross, and follow me"). Witnessing as Christ did, homing as He homed, and following after Him! What an honor!

* * * * * * * *

A native chief said to a French naval officer, who was sneering at the work of missionaries in the South Sea Islands: "Do you see that oven over there?" "Yes," replied the sceptic. "Well," said the chief, "we have eaten many men that have been cooked in that oven. You may thank God that the missionaries came over to this island and told us of the love of God and the salvation of Jesus Christ. If they had not, you would never have left this island alive."

* * * * * * * *

When a lady missionary told a Chinese woman that her husband did not get drunk, smoke opium or beat her, the poor woman burst into tears and said, "You have been talking to me about Heaven and Hell in a world to come. Your life now is Heaven, and mine is Hell."

It is to such as these you are called to go, and

"They are dying by the millions! yes, millions!
All over the world's wide lands,
In Africa, India and China,—
Can you sit with folded hands?"

* * * * * * * *

"The Filipino children know nothing of childhood but its years," writes a missionary. "More than half of them die in infancy. They go breakfastless to school, they sleep on bare floors, and are poorly clad. They never really play and are set early at heavy work.

What a tremendous responsibility this cry of childhood lays upon us! God help us to throw it off by the same means we serve our own little ones!

* * * * * * * *

Henry Lyman, one time a wild college boy, afterward a missionary to the East Indies, wrote upon the fly leaf of all his journals: "600,000,000 are perishing! Calvary." If these words were burned into our hearts as they were into the heart of Lyman, how long would it be before some of us went to these millions, in person or by proxy?

Heb. xiii. 5 to 15.

"There are to whom life's dearness lies
In that it is the pressure of God's Hand,
With which He holds our feeble hand in love,
And makes us know ourselves in knowing Him."

For what was the Hand of infinite knowledge, infinite power and infinite presence created, except to help those that such knowledge, power and presence created?

"I take Thy hand, and fears grow still;
Behold Thy face, and doubts remove:
Who would not yield his wavering will
To perfect Truth and boundless Love?"

* * * * * * * *

"The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

* * * * * * * *

"And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish to-day
I had let the Lord Christ have His way."

* * * * * * * *

The story is told of a Scottish probationer who was visiting an old lady who knew her Bible pretty well. Thinking it was his duty to leave a text with her he said just as he left, "What a lovely promise that is, 'Lo, I am with you alway'!" She replied, "Hoot, mon, it's no a promise; it's just a fact!"

Our Heavenly Helper is not a mere promise, but a glorious daily fact. Thank God for a certainty that no power on earth or in Heaven can move!

* * * * * * * *

When Antigonus was about to engage in a sea fight with Ptolemy's fleet the pilot cried out, "See how many more they are than we!" The king replied, "It is true, if you count their numbers; but for how many do you value me?" When catastrophes threaten us let us ask ourselves for how many we count our Heavenly Helper?

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

OCTOBER, 1913.

Wednesday, 1st. John xiv. 16-21.

The first section having dealt with the going away of Christ, He now begins the second, which declares the coming of "Another." The Lord first declares the method and meaning of His coming. The Paraclete will come from the Father, through the Son, to abide forever with the circle of disciples; but not to the world, for the world cannot receive Him, the reason being, undoubtedly, that the world has not received the Son.

The value of the coming Comforter is declared in its relation to Christ, for He proceeds to say, "I come unto you," and this coming by the Spirit is to create a life union: "Because I live, ye shall live also"; a light union: "In that day ye shall know"; a love union: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him."

With what tender grace the Lord is endeavoring to show these men that His going, which they so much dread, really means His coming to them through the Paraclete in new fashion and force! Hitherto He and they have been separated; but by the coming of the Comforter they will be united in the force of life, and the fullness of light, and the fruition of love.

Thursday, 2nd. John xiv. 22-26.

At once there is a manifestation of their need of that Comforter, for Judas, failing

to comprehend the meaning of the Master's promise of coming manifestation by the Spirit, asks how it is He will manifest Himself to them and not to the world. This question should not be lightly passed over. It expresses the supreme difficulty in the minds of the disciples about Jesus. They believed in His Messiahship, but the one thing that they could not understand was that He was hiding this. They fain would have hurried Him to a public demonstration and manifestation of His office and of Himself, and could not understand this limitation of manifestation.

The Lord's answer is equally and supremely of value, showing as it does that the limitation was not capricious. He was perfectly ready to manifest Himself to all those who fulfilled the conditions for receiving the manifestation.

Now mark the argument as He proceeds. The power of receptivity is created by obedience. The power of obedience is love. The issue of obedience, based upon love, is manifestation. The world has rejected Him, and consequently has made impossible its understanding of Him. Full manifestation can only be made progressionally. The first gleam of light demands submission and obedience. If that be yielded, then capacity is created for further revelation. Light had come to men living in darkness. They had disobeyed the light, and so made impossible their own capacity to receive further manifestation. This is why the Lord cannot reveal Himself to the world, but He tells the disciples that the coming of the Comforter will manifest to those who have been obedient to the light received, all the fuller glories of their Lord and Master.

Friday, 3rd. John xiv. 27-31.

This paragraph closes the first Paschal discourse. Its whole emphasis is laid upon its opening words, "Peace I leave with you." What a strange thing this was for Him to say, and yet by no means strange! Strange because the story of His going must have been to them the one element which disturbed their peace; and yet not strange, for the story He has been telling them of the coming of Another is that which should create their peace.

Yet carefully note the peace which He bequeathes as a legacy, and which was finally administered by the coming of the Spirit. He differentiates it from all other peace, both as to quality and method. Mark its quality, "*my* peace," and the rest of the paragraph explains. His peace is the peace of an untroubled and unfearful heart, and that in view of all the terrible suffering and conflict that is just ahead of Him.

What then are the secrets of this untroubled and unfearful heart? Three things He now says, make clear: "I go to the Father"; "The prince of this world cometh: and he hath nothing in me"; "That the world may know that I love the Father, and as the Father gave me commandment, even so I do." He sees the issue beyond the conflict: He goes to the Father; He contemplates the actual victory within the conflict: "the prince of this world . . . . hath nothing in me"; He bears on His heart in love the world, and moves toward the conflict and the conquest for the sake of men.

To the disciples He bequeathes this peace. His way to the Father is left for them to walk in; His victory over the prince of the world is placed at their disposal; His love for the world, and message to it, is to be deposited in them, and published through them.

Saturday, 4th. John xv. 1-8.

The Lord proceeds to give them teaching concerning the deepest facts of relationship existing between them and Himself. His declarations concerning the Vine are among the most wonderful things that He uttered. It is hardly correct to say that He took the vine as a symbol of relationship. The fact of the case is that all earthly things are upon the pattern of heavenly things, and the names of earthly things are borrowed names. To take another illustration: Throughout these discourses the Lord speaks much of the Father, and it must ever be remembered that that name in all fullness belongs only to God. He has not borrowed an earthly name to teach a heavenly truth. He has rather lent men a heavenly name to indicate their path of duty. In this way He is the

true Vine. The vine of earth is but an expression of Himself, as are, in some sense or degree, all created things.

In this paragraph there are certain words that arrest our attention: "the vine, the branches, the fruit." How close is the interrelation between! It is doubtful whether interrelation is not an imperfect word. The sublime teaching is that of unity. When Jesus said, "I am the vine," there is no understanding of His meaning save as we take in the whole fact. The vine consists of root, and stem, and branches, and leaves, and fruit. So that the branches are part of the vine, and the fruit is also part of the vine, and its ultimate issue and intention. How wondrous this teaching concerning our relation to Him, and how even more wonderful is the fact revealed, that Christ fulfills Himself as to fruit through us who are now branches in Him! The vine needs the branch for its fruitage; the branch must be part of the vine for the production of fruit.

Notice carefully two relations springing out of this union, fruit-bearing and prayer-prevailing. Note also that the great issue of all, according to the mind of Christ, is the glorifying of the Father.

Sunday, 5th. John xv. 9-16.

This section chronicles two commands of the Lord, and they are seen in a very remarkable setting. First, take the commands out and look at them: "Abide ye in my love." "Love one another." The first is at the center of a very gracious sequence of statement, beginning with the Father, and ending with Him. The Lord declares first His Father's love for Him, then that His love for His disciples is of the same nature. Having thus revealed the eternal deeps of love, and the channel of that love toward them, He commands them to abide in that love, not—let it be carefully noted—to abide in their love to Him, but in His love to them, that love being at once the atmosphere of their life, the impulse of their activity, and the strength of their service.

Having thus argued from the love of the Father to the place of their safety, and so revealed privilege, He then lays upon them responsibility, and emphasizes it by an argument back to the Father. The way to abide in His love is to keep His commandments, and the pattern of their obedience to His love is that of His obedience to His Father's commandments, through which He abode in His love. How wonderfully are we placed in these two most luminous verses! And then immediately the Lord declares the reason why He has made this declaration is that His joy may be in them, and that so their joy may be fulfilled.

Then comes His second command that they love one another, and their love for each other is to be upon the pattern of His love for them. That this may be set in its right relation to prayer, He declares that the basis of their obedience is to be their knowledge of Him, which is the outcome of friendship. That friendship is the result of His choice, and within the fact of the choice lay the purposes of that fruit and that prevailing prayer referred to in the former section. All this must ever be taken in its connection with the teaching concerning life relationships, which has already been given by the Lord in His statements about the Vine.

Monday, 6th. John xv. 17-27.

Our Lord repeats His command that they should love one another, and declares to them what their position will be in the world. The life of relationship to Him, issuing in likeness to Him, will bring upon them the hatred and persecution of the world, as it has brought it already upon Him. He shows them that they can expect no other, and here again the same sequence of relationship is in His mind. The world will hate them because they will reveal Him, and it had already hated Him. The true and awful meaning of this hatred He then declares to be hatred of the Father. The world's hatred of Christ was due to the world's wandering from, and ignorance of, God. The life and teaching of Jesus, revealing the Father, rebuked and contradicted this depraved life, which was out of harmony with the Divine will. The measure in which His disciples produce the fruitage of His life will be the measure of their revelation of the Father, and consequently of their protest against worldliness, and, therefore, also the measure of the world's hatred of them.

And yet the Lord sees a larger possibility

of blessing even for the world, for He tells them that when the Comforter is come, He will bear witness of Him, and that they also will bear witness. Thus the testimony to the world is to be that which it has rejected, namely, the Christ, the revelation of God. But in the new economy that testimony is to be borne by the Comforter in coöperation with the Church.

Tuesday, 7th. John xvi. 1-7.

How careful the Lord was to prepare His disciples for all that He saw coming to them! Here again He declares that He has spoken thus in order that they should not be made to stumble, and then He gives them a more detailed statement of the persecution to which they will be subjected. That persecution will be so violent that the time will come when those that kill them will think that they do God service. In that is revealed also the reason for the violence. No bitterness is so dreadful as that which is based upon a religious conviction, even though it be fanaticism.

What an almost startling picture is afforded all through this section of the great tenderness and patience of Jesus! He is conscious of the imperfection of their understanding. His devotion is evidenced here by His telling them that their sorrow is on account of their suffering. So little are they occupied with Him, that they are not even anxious to know where He is going. In spite of this He continues to teach them with great patience, declaring to them many things that they did not understand, storing their memories with gracious words, the value of which they will gather in the day of the Spirit's illumination. In view of the persecution that awaits them, and the work committed to them, it is necessary that they should have the Comforter, and He cannot come save as Jesus departs. Here, as everywhere, the painful process has an underlying reason of infinite wisdom and tender love.

Wednesday, 8th. John xvi. 8-11.

The world was still in the mind of the Master, and its reaching and salvation was the burden constantly on His heart. Before detailing the facts of the Spirit's work in the believer, He speaks of the larger value of that work for the world. In these few brief sentences there is a perfect statement of the facts of the mission of the Holy Spirit in the world. His method is revealed in the word, "convict." He is so to present the truth as to carry conviction. How the world may deal with the truth is another matter. His office is to convince. The truth is always of the Christ. The subjects of which He brings conviction to the soul of man are seen as related to, and affected by, the Person and work of Jesus. These subjects are sin, righteousness and judgment, and in each case is distinctly stated the relation the work of Christ bears to it, and a deduction of importance is made.

With regard to "sin," the Spirit's conviction establishes a claim of Jesus to be able to save men from sin, and declares the nature of sin, therefore, to be refusal to believe in Him. With regard to "righteousness" the Spirit declares the realization of it in the life of Jesus, by stating the fact that He has gone to the Father, and implies the possibility which He creates of others living the life of righteousness. With reference to "judgment" the Spirit will convince of a victory already gained, and a judgment pronounced by Christ over the prince of the world. Such fact of victory at once suggests a possibility of freedom from the dominion of the evil one, and utters a warning that those who refuse to share in the victory won must participate in the judgment pronounced. This section should be read in the light of the statement, "He shall be witness of me: and ye also bear witness" (xv. 26, 27). This is the whole Gospel and is to be testified to the world by the Spirit, and through believers.

Thursday, 9th. John xvi. 12-15.

For the bearing of this witness to the world the Lord now declares how the Spirit will first testify to the disciples of the Lord. The great principles of revelation are affirmed. Notice the paragraph. First, He declares His knowledge in the words: "I have . . . . many things to say." His followers should ever remember that there are no mysteries to Him. The things which we cannot understand are clear to

Him as the light of day. Then He has these things to say to His disciples. He is not arbitrarily withholding knowledge, for all is His, at the disposal of His own, and His will is that we should know perfectly the things of God. It is impossible, however, for Him to communicate to us, save as we are able to bear it. He, therefore, adapts His teaching to our capacity. The stupendous nature of truth is such that it would hopelessly crush men if revealed to them save as they are prepared for its reception. An instance of this is to be found in His apparent slowness to tell them of His Cross; and, moreover, in the fact that when He did mention it, He never declared all its meaning. For the unfolding of this they had to wait the preparation to receive, which should come to them with the coming of the Comforter.

Again, He declares that the Comforter will "guide" into the truth; not that He will teach them truth, but that He will *guide* them into it. This is far more than the impartation of truth to the intellect. It is the bringing of man into a realm of life conditioned within truth. In this statement there is laid bare the law of progression. An intellectual apprehension of truth demands response in character and conduct, and it is in this response that man is led into truth.

Yet once again, notice that the truth has its definition. The Spirit will lead into "all the truth," that is, into the perfect knowledge of Christ.

The whole statement may thus be summarized: The things of the Father have been focused for us in the Son, and are revealed to us by the Spirit in the explanation of all that the Son stands for. This revelation proceeds according to our capacity. Our capacity enlarges in proportion as we are sanctified by the truth.

Friday, 10th. John xvi. 16-24.

The fact of their inability to bear the truth is at once shown by their evident perplexity at what He has now said. They do not understand what He means by the "little while" of which He speaks, or by the statement that He is going "to the Father." He patiently explains to them that the little while of their sorrow will be caused by His going and consequent absence from them, but that in the coming of the Comforter Who will bring Him back to them, and by Whose coming, therefore, they will see Him more perfectly than ever before, a new joy will come into their lives. How wonderful a life they will be brought into is revealed by a twofold fact: first, there will be no need for asking Him questions, for the Spirit will guide them into truth; and second, they will be able to ask the Father, and whatever they ask in the name of the Son will be granted.

The word "ask" in ver. 19 and in the first part of ver. 23 is an entirely different word from the word "ask" in the latter part of ver. 23 and in ver. 24. The former word refers to the asking of questions, and the second to prayer. Thus the double value of the Spirit's coming is revealed as the passing of perplexity, and the life of prevailing prayer which is based upon the Spirit's revelation of the Christ, which induces prayer within the sphere of His name, and so ensures the answer of the Father.

Saturday, 11th. John xvi. 25-33.

In this closing section of this discourse our Lord tells the disciples that His past teaching has been in "proverbs," but when the hour comes that He will speak no more to them in proverbs, He will tell them "plainly of the Father." There is no doubt that this is again a reference to the coming Comforter, for He proceeds to declare that in that day they may ask (and here the word refers to prayer, and not enquiry) the Father, and the Father will answer them for the love He bears to them.

The last actual words of the discourse are a sublime and majestic declaration concerning Himself. In all probability He had never said anything just like this to them. He speaks as the Son of God in the sphere of His own eternity, declaring, first, the incomprehensible fact: "I came out from the Father"; and second, the manifestation of that fact: "and am come into the world." He then announces His leaving the world: "I leave the world"; and last, His destination: "and go unto the Father." Packed into the briefest space and uttered in simplest words, we have the whole redemptive

progress of the Son of God: from the Father into the world, from the world unto the Father.

The disciples immediately assert their understanding of such a statement: "Lo, now speakest thou plainly, and speakest no proverb." They announced, moreover, their belief that He indeed came forth from God. With what gentle pity He shows that while they may be convinced of the fact, they have little understanding of its nature! He tells them that the hour has positively come in which they will desert Him, and yet in view of that desertion He speaks to them peace, and bids them "be of good cheer," because He has "overcome the world."

Sunday, 12th. John xvii. 1-5.

The teaching of the disciples over, the Lord turns to prayer. Let our meditation on this intercessory prayer, marvelous and comprehensive as it is, be reverent, and with abiding sense of our inability to perfectly comprehend.

First, it moves within the realm of His relation to His Father, and the work through which is to be made possible new relationship between man and God. The petition is simply one that the Father will glorify the Son, but its reason is that the Son may glorify the Father. Thus again in the shadow of the Cross, though the petition is for something to be granted to Himself, there is absolute unselfishness in it, and a new and splendid manifestation of the fact that devotion to the will of His Father was the passion of His life.

This petition for the glorification of the Son is explained in the words that follow: "as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." Our minds revert immediately to the tenth chapter of the Gospel in which we have the record of His declaration that He should lay down His life, and take it again, having received authority from His Father to do this. He now prays that the Son may be glorified in being allowed to carry out that programme, so that there might come to men the knowledge of God, and the Father be glorified. This petition, therefore, for the glorification of the Son is a petition moving in perfect harmony with the Divine will, and one that asks for the Cross. The plea urged is that of the victory already won: "I glorified thee on the earth."

The section closes with the repetition of the request that the Son may be glorified in fellowship with the Father. It is as though the Lord had prayed that the Father would carry out all the intention of His will, for the laying down of the life of the Son and the taking of it again for impartation to the men believing on His name. Was there ever such a shining revelation of the true realm of prayer?

Monday, 13th. John xvii. 6-10.

The prayer now possesses only petitions for the disciples, and its first part is wholly concerned with the men who are immediately associated with our Lord—His first disciples. Lovingly and lingeringly in the presence of the Father the Son speaks of the position of these men. Out of the midst of those rejecting Him, a few have been obedient to the heavenly light, and have yielded themselves to Him as Lord and Master. To this little circle He has given the words which His Father had given Him.

It is interesting to notice the confidence that Christ has in these men. He does not say that they understand the things He has spoken to them. He does say that they know that what He has spoken has been received by Him from God, and that He Himself had come from God. It is evident that their faith was in Him as a Person, and as the authorized and sent Messenger of the covenant. So far His word has proceeded, and has been successful. In them He says He is glorified, and in this last intercessory prayer He prays "not for the world," but for this group of men. We must never for one moment imagine that Christ has abandoned the world, or ceased to care for it. On the contrary, His interest in the disciples is a proof of His larger interest in all those people who have refused Him. He knows that this group of men, in whom He by the Spirit will dwell, shall carry on His enterprises, and through their witness those in darkness will yet be brought into light. His prayer for them, therefore, is not a prayer of indifference to

the need of the world, but a prayer for the perfection of the instruments through which He is yet to reach the world.

Tuesday, 14th. John xvii. 11-13.

Still praying for the first disciples, the Lord then speaks of their coming loneliness. He contrasts them with Himself, and there is a touch of ineffable pity as He declares that while He is leaving the world, and going to the Father, these are still to be in the midst of the forces which have rejected, and are about to crucify, Him. He prays that they may be kept.

In asking this He addresses God as "Holy Father." A remarkably suggestive title! More than anything else these men will need for the witness they are to bear is holiness of character, and for the suffering they are to endure, tender and loving care. He recognized that all their need must be supplied from the One Who had sent Him to them, and to Whom He is now returning, and in the title of address there is a suggestion of His confidence in His Father's ability perfectly to meet that need. He asks that the men who will need holiness may be kept by the One Who is holy. He asks that the men who will need tender loving care may be kept by the One Who is essentially the Father. The unsullied light of the Divine holiness He knows, and knows, moreover, the infinite strength that comes to men walking in that light. He knows the unfathomable deeps of the love of the heart of His Eternal Father, and knows, moreover, the absolute safety of such as are kept in that love. How often during the days preceding this prayer had men attempted to take and assail Him, and had been unable until His hour had come, because He walked in the light of the holiness of God, and was kept by the love of the Infinite and Unsearchable! This, it would seem, is the significance of the title in connection with the petition.

Wednesday, 15th. John xvii. 14-19.

How clearly the Master saw and understood the position these men would occupy after He had left them! Their relation to Him had already produced hatred of them on the part of those who hated Him. What all this meant for the days to come He knew right well; and yet He did not pray that they should be taken "out of the world," and this—as it would seem—for a double reason: first, for their own sakes, for He knew the value of the testing and the buffeting, and that they also should be perfected through suffering; second, for the world's sake. Twice He said: "They are not of the world, even as I am not of the world."

This statement must be understood as revealing not merely His separation from the world, but His identification with it. He was not of the world, as to its conception and manner of life; He was of the world as to identification with it, for its uplifting and salvation. It is not sufficient barely to say that the disciple is not of the world. That statement must ever be qualified with the words of Jesus, "even as I am not." These men did not now belong to the world in its degradation, but they did belong to it for its salvation. This is clearly indicated when He says: "As thou didst send me into the world, even so send I them into the world." He was sent to reveal the Father, to seek to save the lost; they are sent for exactly the same purpose. He had sanctified Himself, that is, consecrated Himself, set Himself apart to this mission for which the Father had sent Him, in order that they may be sanctified, consecrated, set apart to this mission in the world. Power to save lies in separation. The true ideal of separation is separation from all that is against God, so that in identification there may be the dynamic or the force that uplifts.

Thursday, 16th. John xvii. 20-23.

In all this wonderful prayer there is no sentence more full of comfort for us than this: "Neither for these only do I pray, but for them also that believe on me through their word." Here the Lord looks from the men immediately surrounding Him, down all the vista of the coming centuries, and sees in one comprehensive glance all that the Father had given Him, who would be gathered through the message and ministry of these over whom He had been praying, and, seeing all, He prays for all. Every disciple of Christ

may find a place in this great intercessory prayer at this point. He saw *me*, He prayed for *me*. The prayer was that we may all be one in God and Christ, one, that is, first with Him and the Father, and, therefore, one with each other and with all. Here again notice that the purpose behind the prayer is the blessing of the world: "that the world may believe that thou didst send me."

It is, then, of great interest to notice that in order to this unity, the Lord declares that He had placed at their disposal "the glory" which God had given Him. What the glory was that He referred to must be gathered by former statements and considerations. Was it not the commandment, or authority, or right, to lay down His life and take it again for the blessing of others? Is not, therefore, the supreme glory that Christ has bestowed upon the Church the right to suffer with Him for and in the salvation and uplifting of men? It is by this glory that men are to know that Christ was sent of the Father. What a sacred and wonderful deposit is this! Wherever the Church has entered into and realized it, she has been powerful for testimony.

Friday, 17th. John xvii. 24-26.

These are the closing words of the intercessory prayer, and they reveal Christ's final purpose for His Church. This He expresses to His Father, not in the form of a request, but rather as the declaration of a settled purpose. Here the prayer reaches its climax, not only with regard to the subject dealt with, but in the revelation of the last attitude of perfect and familiar fellowship with the Father. He Who has accomplished the will of God, and Who through the coming baptism is confident of final accomplishment, declares what His will is for His people, knowing that here also His will is in perfect harmony with His Father. How wonderful a declaration and how marvelous a manifestation of love to the Church lie in these words!

His will for His own is twofold: first, that they may be with Him, and second, that they may behold His glory. Of these the first is in itself enough to fill the heart with joy unutterable. To be with Him is to realize all highest aspirations. And for occupation what can be greater than the observing of His glory? So far we have but seen that glory dimly, as in a mirror, and at a distance. At last in perfect light and closest fellowship we shall know the unsearchable riches of the Son and, therefore, of the Father also.

Saturday, 18th. John xviii. 1-11.

From these sacred hours of teaching and prayer the Lord passes immediately to the final acts in His mighty work, crossing the Kedron to enter Gethsemane in the company of His disciples. It was evidently a familiar spot. John distinctly declares that "Jesus ofttimes resorted thither with his disciples." This familiarity with the haunts of the Lord served the traitor now, and thither he led the band of men who were to arrest Jesus.

Here in the hour of His weakness, there is a revelation of the voluntary nature of that weakness in the fact that for one brief moment that whole crowd is dumbfounded, utterly paralyzed, some of them falling to the ground. These men had come to seek Him, and suddenly presenting Himself before them, He asked whom they sought, and when they told Him, He said, "I am." It was at this moment that we read, "they went backward, and fell to the ground." It is perfectly clear that with the uttering of the word, Jesus flashed upon them some evidence of His power and majesty, for these frightened men were not for the most part Jews, who would recognize the Divine title, but Roman soldiers. Yet in a moment whatever appearance of glory astonished them was veiled, and as He yields Himself to them, with tender consideration for His disciples, He asks that they be permitted to go their way. How poor Peter's use of the sword appears in view of such marvelous restraint! In this scene what wonderful facts concerning our Lord flame out upon our astonished vision! His majesty and His meekness are alike revealed, and we hardly know at which we wonder most.

Sunday, 19th. John xviii. 12-27.

This same meekness of the Lord astonishes us now as we read on. It is an

almost incredible thing that they seized Him and bound Him and led Him away,—incredible, because beyond the power of human love to understand, that while so able to defend Himself and destroy all His enemies, He yet submitted to the seizing, to the binding and to the leading. Incredible, too, as it seems to us, that men who but a moment before in the presence of some surprising manifestation should have fallen to the earth with fear, now dare to lay hands upon Him with murderous intent. Surely here, as all the way through these last hours, there is evidenced the awfulness of the sin, and the unfathomable love of the Divine heart.

From the garden the Lord is taken to the court of the high priests. There is absolutely no civil charge that can be urged against Him, and before His death can be compassed, such a charge must be formulated. With this end in view He is now arraigned, and in all the annals of human crime, there is nothing more utterly degraded and despicable than this attempt on the part of the priests to entangle an innocent Man by cross-examination, that they may find in His own words some plea upon which they may bring about His death. Submitting Himself as He did to death, He yet sternly rebuked the wickedness of the method employed by these His chief enemies.

How sad a picture it is we have here of Peter, introduced to the house of the high priests by John, allowing himself to be driven, by the saucy sarcasm of a servant maid, into open denial of his Lord! Over what trivial things may men of splendid capacity fall to terrible depths!

Monday, 20th. John xviii. 28-38 (f. c.).

Jesus was now sent to the palace of Pilate, the governor, and John records a fact concerning the priests which is very suggestive. These men who by methods most dishonest had formulated a charge against Jesus, yet would not enter into the Roman palace lest they should be defiled. What a startling revelation this is of the degradation of the religious idea as represented by these men! Stooping to all meanness and baseness to compass the the death of One against Whom no evil could be affirmed, and yet punctilious in their observance of the externalities of cleansing!

The scene at the private interview between Pilate and Jesus would form a subject full of possibility for the brush of an artist. The representative of Roman power is confronted with this Man of the people, Who yet has about Him the unmistakable air of kingliness. When the Roman asked Him what it was that He had done to arouse the hatred of the priests, His reply was such as must have sounded strange in the ears of Pilate. He spoke three times of "my kingdom," announcing that in essentials it was not of this world, and, therefore, could not be established by worldly methods. The procurator, recognizing the inferential claims, asked Him in in surprise, "Art thou a king the..?" and in reply the Lord not only claims Kingship, but reveals the nature of His Kingdom. He is King over the whole realm of truth. Pilate's question, "What is truth?" was in all probability one of satirical scorn, not so much for the Man before him, as for His evident ideals. His after-attempts to save Him proved that there was in his heart a pity and respect for Jesus, but he had lived too long at the heart of things, and had seen too much of the world's deceits, to believe in the power of truth, and hence his question.

Tuesday, 21st. John xviii. 38 (l. c.) to xix. 7.

Going forth from that conversation to face the Jews, the governor went with evident determination to save Jesus from them. This he did by reminding them of his custom of releasing a prisoner unto them, and offering as an alternative to Jesus, Barabbas, who was a robber. The offer proved how little even Pilate knew of the lengths to which a degraded priesthood will go to compass its purpose of hatred. Instructed by the priests, the assembled crowd clamored for Barabbas.

The governor, defeated in his first attempt, now took a new method. It was a terrible one, consisting in the scourging and crowning and buffeting of Jesus. All this took place within the palace, according to Roman law, and in all probability out of

sight of the rabble. This being accomplished, Pilate went out and announced to the crowd that he would bring Jesus forth, seeing that even after scourging he found no fault in Him. Following the announcement, Jesus came forth, wearing a crown of thorns and the purple garment, and Pilate's introduction of Him, all bleeding from the Roman rods, is significant: "Behold the man!"

It is almost impossible thus to follow the details without believing that Pilate hoped to stir them to pity by the awful sight. Again it is evident that he did not know the capacity of the human heart for hatred, for the sight that should have stirred their pity but called forth all their lust for revenge, which expressed itself in one repeated word, "Crucify, crucify." With infinite scorn the Roman said, "Take him yourselves, and crucify him; for I find no crime in him." To this they replied that the supreme reason for His death was that He had claimed to be the Son of God.

Wednesday, 22nd. John xix. 8-16.

This latest charge of the Jews served to fill Pilate with a new fear. Was it indeed possible that this strange Man, Who had spoken of a Kingdom of Truth over which He presided, was indeed a Divinity? He took Him again into the palace, away from the mob, and questioned Him. He spoke to Him of his authority to release or crucify Him, to which Jesus replied that his authority was not supreme, but delegated, and charged the priests with the greater sin, in that they had delivered Him to Pilate.

Coming forth from the interview Pilate again sought to release Him, but now the priests used the final argument with such an one as Pilate. They suggested that to free this Man would prove disloyalty to Cæsar. Bringing the Prisoner forth again—and what an awful vision of suffering He must now have presented!—he said to them with evident sarcasm, "Behold your King!" And when they clamored for His death he asked: "Shall I crucify your King?" The intensity of the hatred of these men for Jesus is evidenced in their answer: "We have no king but Cæsar." They hated the rule of the Cæsars, and would have done anything to have broken the yoke of their bondage, and yet they bowed to that yoke, and hugged that claim, in order to compass the casting out of the One Whose life and teaching had so rebuked them.

That last word was the unanswerable argument for Pilate. The conscience must be disobeyed in order to retain the favor of Cæsar, and the consequent comforts of life. Thus the governor refused the King of Truth for fear of offending Cæsar, and ere long Cæsar cast him off. Thus the priests led the nation to a new submission to Cæsar for the casting out of Christ, and at last Cæsar ground the nation to powder beneath his iron heel.

Thursday, 23rd. John xix. 17, 18.

Thus in sublimity of simplicity John chronicles the most stupendous fact in human history,—a fact at once terrible as an outworking of sin, and transcendent as an accomplishment of love: "they crucified him." There is no detailed description, and the only fitting attitude is that of the subdued spirit, which in consciousness of the terrible scene yet shuts it out from all curious contemplation. Standing before that Cross one can but tremble at such sin, and wonder at such love. There between the thieves is the crowned Sorrow,—crowned as to its measure, for never was such before or since; crowned also in its value, for the cup there drained to the dregs will for evermore overflow with the elixir of a new life for a death-doomed race.

How little those who stood around understood the meaning of that hour! They have cast Him from the temple, the city and the nation. Outside the temple, He destroys it; outside the city, He seals its doom; outside the nation, He scatters it, and makes it for long ages a hissing and a byword in the earth. And yet in coöperation with God He lays the foundation of the new and spiritual temple, initiates the building of the city that hath foundations, and renders possible the creation of the new nation. Was ever the folly, the weakness, the sin of man, so evident? Were ever the wisdom, power and love of God so demonstrated?

Friday, 24th. John xix. 19-27.

This paragraph gives us a rapid glance at some of the happenings round the Cross. The priests, offended at Pilate's inscription, endeavor to persuade him to change it. He has, however, yielded to them already to the hurt of his own conscience, and now doggedly declines to make any change. All unconsciously, and in more senses than one, how prophetic was that inscription! In His weakness and outcasting He was indeed a picture of the King of the Jews. They who gave Him such a throne were to become such a nation as, on the side of its degradation, the Cross suggested. And yet changing their rejection into actual coronation by the working of His mighty love, He became the one and only King of Whose Kingdom there should be no end.

Then how vulgar is the picture of the soldiers as in the presence of the dying Sufferer they indulge in commonplace gambling for His garments! And yet viewed from the higher standpoint, even they in brutal ignorance are fulfilling ancient prophecies, and so coöperating in the outworking of Divine purposes.

And still one other group is seen: the women with His mother, all sorrow-stricken and bereaved. The sword-pierced soul of His mother is the occasion of a radiant manifestation of His tenderness. He provides for what remains to her of human life, by committing her to the care of the disciple whom He so dearly loved.

Saturday, 25th. John xix. 28-30.

Not until all things were accomplished did any word escape Him as to His human agony. Then the pent-up suffering of the awful hours immediately preceding found vent in one brief and fearful cry: "I thirst." When they had offered Him the potion which would have deadened His consciousness on the occasion when His spiritual anguish found expression in the words chronicled by Matthew and Mark, He had refused it. But now that they offer Him vinegar, after the cry which reveals His physical agony, He receives it, and then John records the words that tell of the mightiest of all victories: "It is finished." All was accomplished that would give such value to His death as should be available for the redemption of man. Nothing remained now but that in the outward expression of physical death there should be the final carrying out of that spiritual death through which He had passed in the forsaking of Him by His God. To that outward expression He passed of His own majestic will. This John records in the words: "He gave up the ghost." This statement is in harmony with, and carries out in actual fact, what He had Himself declared, that no man should take His life, but that He would lay it down of Himself.

Sunday, 26th. John xix. 31-43.

Attempts have been made to prove that the flowing forth of blood and water from the side of the Saviour, when pierced by the soldier, was a natural sequence of the manner of His death. All such attempts are without foundation. The only hypothesis upon which the argument is based includes the necessity for denying the statement of Scripture that the Holy One of God did not see corruption. The process described by those who hold that the separation of blood from water was natural, is in itself the first stage of corruption. There is no doubt that this flowing forth was a mystery, not to be accounted for by natural laws. This fact that it was a mystery gave rise to the very imperfect statement of John (ver. 35) that he himself saw and gave a testimony and a witness to what otherwise would be incredible. It was significant and symbolic and a part of that deep mystery in which the whole Person and mission of Jesus is forever shrouded.

To take the words blood and water, and carefully to trace them through the writings of John will be to discover the significance of this remarkable fact. Blood is ever the symbol of the natural life, and water of the spiritual. The outflowing of the blood was the symbol of that marvel by which the vice of the natural man should be cleansed, and the outflowing of the water was the symbol of that great result by which purity should be made possible to men in the power of communicated life by the Spirit of God.

How beautiful it is to see the two secret disciples paying the last tender offices of respect to the body of their Lord! Joseph found Him a grave in a garden, and Nicodemus brought great wealth of spices for His entombment.

Monday, 27th. John xx. 1-10.

This is the story of a dark morning and a lost Master. His disciples were gathered together and, sharing their sadness and perplexity, we look at this picture. Its one suggestion is that of loss, and of loss enshrouded in mystery. The stone is rolled away. The grave is empty. The grave clothes are there, but the loved form which they enshrouded is absent. What excitement all this produced is evidenced by the fact that the three disciples mentioned are all of them seen running! Mary ran to tell the disciples, and John and Peter ran to the grave. The words of Mary tell the whole story: "They have taken away the Lord out of the tomb, and we know not where they have laid him." So strange and perplexing is it that Peter and John "went away again unto their own home."

That hour of darkness preceding the dawn, with all its rapid movement of excitement and strange emotion of mystery and aimlessness of action, was symbolic of what Christianity would have been apart from the living Christ. Hope disappointed, love bereft, faith vanquished!

Tuesday, 28th. John xx. 11-18.

This is an exquisite picture. Mary has not followed the disciples to their homes. She lingers still, even though she has lost her Lord. The sad, disconsolate woman in the dull gray of the morning stands for evermore a type of deepest sorrow outside that empty tomb. Such tears as hers, the tears of deepest love, have often clarified the vision, and as presently she stooped to look once more into the darkness of the empty grave, she saw an angelic vision. It would seem as though her grief were too great for her to be startled by anything, for when the angels asked, "Woman, why weepest thou?" she told the same story of her lost Lord, and so great was her grief that she did not stay to gaze upon the wondering angels. Even their dazzling splendor did not fill the gap. She turned from them because He was not there, to look out again upon the garden that lay behind her. There was One standing Who asked her the same question that the angels had asked. In answering Him the strength of her love flashed forth, for she says that if only He will tell her what He has done with her Lord she will take Him away. How little love thinks of labor! And then a voice, "Mary," and in a moment the response of her heart as the agony is annihilated, "Rabboni."

Her cry of deep love, and yet of imperfect understanding, suggested that now the old relationship would be restored, and it was this mistaken thought that Jesus corrected when He forbade her touching Him until, having ascended, the new relationship, which she as yet did not understand, should be entered upon. No more would He be to her One Who should be missing, because He could be touched, but henceforth He would be the ever present One, because unpresent to the consciousness which was material only.

Wednesday, 29th. John xx. 19-31.

Of that memorable resurrection day John records the morning and evening appearances. Between the last interview with Mary and His meeting of the disciples, the Lord had in all probability seen Peter alone, and journeyed with the two men who walked to Emmaus.

His coming into that evening gathering was very remarkable, and must have been to them an experience never to be forgotten. They were alarmed, and they gathered together in secret, the doors being shut, "for fear of the Jews." Suddenly, without the opening of doors, the Lord stood in their midst, and greeted them with the ordinary salutation of the day: "Peace be unto you." This salutation, though, was filled with a new meaning, as He accompanied it by showing them His hands and His side. Then He repeated the salutation, this time with the declaration that He was about to send them forth on His work, and the symbolic and prophetic action of breathing on them while He said, "Take ye the Holy Spirit." The first Peace was His

answer to their fear, and the argument was Himself wounded and yet living. The second Peace was preparation for their service, and the argument was the Spirit Whom they were to receive through the accomplishment of His work. They did not then receive the Spirit, for afterwards He told them to wait for it. In all the after life and service of these men, that double salutation of Peace would surely abide with them: in the presence of fear, the consciousness of the living Christ; and in the presence of service, the consciousness of the present Spirit which sufficed to still all fears and fill them with courage.

Very beautiful is the Lord's dealing with Thomas. Mary, too easily satisfied with earthly relationship, He did not permit to touch Him; Thomas, unable to believe in the continuity of lost relationship, He invited to touch Him and handle Him, that his faith might be strengthened.

Thursday, 30th. John xxi. 1-14.

After a dark and fruitless night of labor how glorious the morning light! The great beauty of this story lies in its revelation of the interest of the risen Jesus in the commonplace affairs of His people. He was interested in their fishing, and knew how to direct them even in that so that they should succeed. He was interested in their physical hunger, and Himself had built the fire and prepared the breakfast, that they might be warmed and fed after the wearisome experiences of the night of fruitless toil.

This interest of Jesus is all the more remarkable when we remember that the action of the disciples in going fishing was in all probability disobedient unbelief. He had distinctly called them long ago from such avocations, and had indicated their future work when He had told them He would make them "fishers of men." It is very evident that during these days they were strangely perplexed, and this action of going fishing on the proposition of Peter would seem to be a sign of their uncertainty of mind, and indicate the decision to go back to the old calling because of their perplexity in the presence of all the strange happenings of those weeks of mystery. There was no rebuke in our Lord's attitude toward them, although it is not without significance that the toilings of the night were fruitless.

Friday, 31st. John xxi. 15-25.

In all the story of the Master's dealings with His own disciples, there is nothing more exquisite than this account of the patience and strength of His dealings with Peter. Peter had been called at the beginning for great work, and, although in the terrible stress of the days on the apparent failure of Jesus, this man's courage had failed him, the first purpose of the Lord could not be defeated. Yet so terrible had been the failure, that the restoration must be marked as definitely, clearly and publicly as was the degradation. Peter had denied his Lord by the side of a fire built by His foes; he must now confess Him by the side of a fire built by Himself. Thrice was the denial repeated, and thrice must the confession be made. The confession, moreover, must be of such a nature as to go far beyond the denial. He had simply denied knowledge of Christ. He must now confesss love to Christ. In each case after the confession he is commissioned for specific service, the Lord revealing to him, and to His people forever, His willingness to put perfect confidence in those who sincerely love Him.

It is interesting to note that the last thing John writes in this Gospel story is that he has written little, for he affirms: "There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Thus he closes as he began. His first statement was concerning the Eternal Word; his last is that words can never express all the facts even of His tabernacling in the flesh. Thus as at the beginning of his Gospel we stand in wonder in the presence of the bewildering eternities, at the close we stand in amazement in view of the infinitudes which have yet been condensed into a Person upon Whom we may look, to Whom we may listen, Whom indeed we may handle, and yet Who forever defies any to say all that is to be said concerning Him.